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A  
DISCOURSE  
ABOUT  
CEREMONIES,  
Church-Government,  
AND  
LITURGY:

Humbly offered to the Consideration of the Con-  
vocation.

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By J. G. G.

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*But in vain do they worship me, teaching for Doctrines  
the Commandments of Men, Match. 15. 9.  
See that thou make all things according to the Pattern  
shewed thee in the Mount, Heb. 8. 5.*

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L O N D O N :

Printed, and are to be sold by Richard Baldwin at the  
Oxford Arms in Warwick Lane, M DC XCVI.

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I have thee in the Mount, Heb. 8. 2.

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# TO THE READER.

**S**ome time ago came out a Pamphlet called A fair Character of the Presbyterian Reformlings just and sober Vindication of his Observations upon the 30th. of January and 29th. of May, &c. wherein the Author, who cannot deny himself, instead of arguing in a fair way, doth after his usual manner, continue in his Nonsense, and giving ill Language: We looking upon that barren Soul of his to be like the Earth spoken of in Scripture, Heb. 6. 8. which beareth Thorns and Briers, and nothing else, to condescend to that Narrowness of his, do now afford him ample matter, and a large Field, which we never intended to have done, if in his scribbling he had given but an indifferent Satisfaction; but in case hereafter he doth mend, we engage fairly to reply to any reasonable Answer, he happeneth to give the following Papers, and therein also to take notice of the forementioned Pamphlet though it be not worth it in the least, which to demonstrate I now by the by shall produce three or four Instances upon several Heads, to the end, that they which know not his way may be informed of the Nature of the Tree by his Fruit.

The first thing obvious is out of his Preface, and that his fantastical Notions and like Expressions about Ray the Mad-man (for Men of the same Kidney are well acquainted one with another) to haire it about Town without his Cravat on, or the Court Baux to air in the Park without a Steinkirk twisted Post Neckcloth, and this attended with a Just so perhaps for the Compleat Attorney, &c. Who can forbear applauding unto and admiring at these high and noble Notions, fit and proper Expressions for a Divine, and

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*in matters of this Nature, so well compacted and handsomely coherent one with another? Surely the Man must need be in love with his own Wit, and a great Admirer of himself; so let him be for me, who have not been at School with him at Bedlam, nor pretend to such an unexhaustible Stock of Nonsense as we find him to be possessed of, as his whole Pamphlet doth evince and demonstrate, after reading whereof no Doctor, though but of indifferent Skill, can deny such an one to want a pretty strong Dose of Hellebore.*

*Alas! Poor Man, he is much to be pitied, but not at all to be envied, like a weak silly Knave, sticks at a slight Cobweb: What a foolish ado is there with him about a Mistake in the Printer, for misquoting a Text of Scripture in the Title Page, where John is put for Ezekiel, which if he had pleased, he might have found rectified in the Margin of my Page 44. One that insists so much upon such things, as about it to bestow the greatest Part of his Page 3. must needs have little else to say. But a drowning Man lays hold on and catches at any thing in his way.*

*The Bottom of that Man's Spirit against Reformers and Reformation from Popery doth more and more appear, for concerning it he hath spoken not only against Calvin, pag. 25, 26. but also falls upon Luther, whose Reformation he calls a Combustion in Germany about Religion, pag. 27. and to be ingenuous, saith he, was set on foot through Interest and a Pique, &c. and the loss of a little Interest more than a Religious Dislike, moved him to quarrel with Indulgences: About this he fills up almost two of his Pages, from the latter end of Pag. 23. till the middle of pag. 25. Where he useth these Expressions, which in my sense smellis something of Interest: This he borrowed from Papists who said it long before him. But what can be expected from a Man who seems to make no Difference between John of Leyden, and that worthy Martyr Jerome of Prague, whom in his first Page he puts together, and in the same Category or Predicament.*

*How pitifully doth he come off in his page 25. about what I said concerning bowing at or towards the Altar in my pag. 49, 50, &c. wherein he gives a strong Proof of his Learning, as page 27. he doth of his great Judgment, when he saith, the Reformer is angry that I do*

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do not prove every thing out of Scripture, what will become of the Parliament and Westminster Hall, if we cannot find them in the Bible? The Question is about matters of Divine Worship, which I suppose he will own to be a Point of Religion, whereof Scripture is the Rule; how then doth he bring in over Head and Shoulders the Parliament and Westminster Hall?

One would think he hath chiefly consulted how to promote the Book-seller's, and may be, his own Interest with turning the hals of his Pamphlet into a kind of silly Play, not to instruct, but if possible to delight the Reader, to make it sell the better, for generally, now is a better Market for comical than for serious things; But he must needs find himself much mistaken, for his Jest is insipid, and if ever he thereby aimed at Gain or Credit, he is fallen very short of his Expectation, but I find the Fool of the Play is the Part he hath taken upon him to act on this Stage, as his Ever Observator pag. 17. and Exit, with Enter Reforming, pag. 23. do declare.

Out of these few Instances the Reader may judge I deal against no dangerous Antagonist, and so it will be no hard Work for me upon Occasion to answer his Libel or Pamphlet, it will be much easier for me to do, than for him to excuse or vindicate the scurrilous, nay, blasphemous Expressions in some of the Sermons preached on these Anniversary Days, such as on the last 30th. of January, we heard in the Chapel of Chelsey College, where one having in the Paper quoted Milton, and serened Passion Obedience to the Flight, said, The Sin of putting King Charles to death, is in some respect worse than that of the Jews for crucifying our Saviour, for the Jews never owned Jesus Christ to be their King, such Comparisons are odious and very unbecoming, for they run not only between the Acts, but also between the Differences.

It is a blessed thing that these matters were laid aside, specially now when there is an Act of Indulgence, and every one should be satisfied to enjoy his own way, but 'tis sad to see these things to be renewed every Year, or almost every Day, and this in a bitter and unobscurable way. But indeed being thus provoked we can't and must not forsake our Cause, and to what end shall we strive? Shall we strive, Enemies to all Order in Church and State, the best reasonable and necessary for us to

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let the World know we are no such Men acted by meer Fancy, and Turbulent, as misrepresented, and to give our Reasons why we cannot consent and conform. May the Lord out of his infinite wisdom and mercy, be pleased in his due time to unite us in judgment and affection for the truth.

Now something also must be added as to the subject matter of the following Papers: We have Cause to thank God that since our late happy Revolution the Yoke of Persecution is broke off from our Neck, and we now enjoy the Liberty of meeting publicly to serve God, and are secured by an Act of Parliament which I pray God may last for ever, except it were taken off upon a better account, namely, to unite us all voluntarily to join together in the Worship of God: Wherefore many things as are said in this Paper must be understood according as things were when the Laws were strict and severely put in Execution against us, and not since the Time of Indulgence, but in relation to Laws it ought to be taken notice of, how the Penal Laws which at first were intended only against Popish Recusants, were thorough the Malice and Craftiness of some Men willing to keep up Divisions, fully turned against us, as we may believe, contrary to the Intention of the Makers thereof. I desire what I say in this short Treatise may be so interpreted as arising (as indeed it doth) out of a Principle of Union and Peace grounded upon Truth, for without it they can never stand long, nor be acceptable to God.

Now I desire those who are concerned in these matters to consider the Necessity of this Union by the Greatness of the Danger which the Want of it, doth constantly expose us to from our common Enemy, doth not former and latter Experience convince us of this Truth? And were we not very lately like to have been all swallowed up by Papists, when not thinking themselves strong enough at home, they combined with foreign Powers to bring it about? They have too well learned the Maxim divide & imper, and therefore all our Divisions were ever sowed by them, striving to set us together by the Ears, with one Party to ruin another, and at last to destroy us both, so that besides the Glory of God, if there was no other Reason but Self-preservation, we ought to be convinced of the Necessity of labouring to come to a Reconciliation, and doth not Experience sufficiently teach us how these Matters ever have been the Occasion of Differences in Church and



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*Shew.* One of what hath been said, I lay this for a Foundation, that it is our common Interest, and for the Preservation of us all, there is a Necessity to agree and unite.

Now it is undeniably true that these Matters have been the Causes of our Divisions, the partition Wall which hath kept us asunder, and that this maintains still the Popish Interest amongst us, which would presently fall down if that Door was shut upon them: As to the Doctrinal Part of the 39 Articles we are all agreed, and as to Church Government in the general we unite thus far, that there ought to be a Discipline with a Ministry by way of Office, and that none ought to take care of Souls and administer God's Ordinances, but those who have a lawful Call to it: we agree or ought to agree how the Word of God and Apostolical Practice therein contained, must be the Rule of Doctrine and Worship: when afterward we come to differ, why should we not be judged by that Law (which is the Word of an infallible God) preferably to the Judgment of any Man, or of all Men together, who are all subject to Error? And why upon this Difference should the strongest go about cutting the Throat of the weakest, as good as to say, I cannot persuade you, but will force you; a good Cause, as we say to Papists, must never be promoted by such evil means; force cannot be denied but a great deal of Violence hath been therein used against Dissenters.

Men who cannot agree amongst themselves, must about a Judge. Now Infallibility and Impartiality, the two necessary Qualifications for a just Judge, are not to be had but in the Word of God, which is not waiting in giving us Directions for the Well-being of the Being of the Church, in which were imperfect. All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect. When Perfection is, nothing is wanting to make us wise unto Salvation. 1 Tim. 3. 15, 16, 17. We say it is against our Conscience to do the things they would have us to do; they cannot say it is against theirs to leave them: I do not speak to one single Person, who for his Excuse will pretend they are commanded him, but I speak to the Land Makers. Now, is there not more Reason for you to leave them off, which do not wound



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your Conscience about such a *Liberty* and *Liberty* of *Conscience*: I *Wish*  
 you *may* *not* *be* *so* *far* *from* *your* *Conscience*, *as* *to* *be* *so* *far* *from* *your* *Conscience*, *as* *to* *be* *so* *far* *from* *your* *Conscience*,  
 which are, or become meer *Snares*, contrary to *St. Paul's Rule*? This  
 I speak for your own Profit, not that I may cast a *Snare* upon  
 you, I am *not* *so* *far* *from* *your* *Conscience*, *as* *to* *be* *so* *far* *from* *your* *Conscience*,  
*as* *to* *be* *so* *far* *from* *your* *Conscience*, *as* *to* *be* *so* *far* *from* *your* *Conscience*,  
 The *Question* is about *Ceremonies*, *religion* in their *Nature*, *Use*,  
 and *Signification*, which we say ought not to be brought into the *War*,  
 ship of *God* without a *War* from the *Word*, the *Rule* of it; and  
 I doubt what *Beza* and *Baldwin* do express is too true; it is not to  
 be doubted but that most of the ancient *Bishops* were somewhat too bu-  
 sily in devising *Rites*, but unhappy was their Counsel: I suppose they  
 had been instructed for a good End, yet being abused, they are taken  
 away for a better. *Dr. Fulk* speaks much in few Words, *Rejoinder*  
 to *Martial*, *ditto*. The *Guise* of *Hall*, *said* he, assailed the  
 Church in idle *Ceremonies*, the *Fathers* in them declined from  
 the *Simplicity* of the *Gospel*. *Bellarmin de eff. sacr. l. 2. c. 32.*  
*can condemn vain and impossible Ceremonies.* *Lyra*, another *Pa-*  
*pist* *said*, the *Memory* of *Idolatry* is totally to be wiped out, and the  
*Jesus* *Colter*, *Emcher*, *chap. 8.* *con* *suffect*, that if the *Substance* of  
*Bread* remain in the *Sacrament*, then their *Idolatry* is more intolera-  
 ble than the *Egyptians* was in worshipping of an *Ox* or a *Crocodile*; *they*  
*agree* *as* *to* *the* *Point*, but when we justly come to apply it, then  
*they* *will* *not* *bear* *of* *it*, *they* *will* *assert* a *Transubstantiation* before  
*they* *will* *own* *an* *Idolatry* worse than that of the *Egyptians*, or that  
*their* *Ceremonies* are vain, impossible, and *Idolatrous*, and yet we  
*are* *satisfied* *they* *are* *so*, though some of our Church would qualifi-  
 shing, and say, they are not so *idolatrous* as the *Heathens*, and  
 all this to what purpose? Only to make wars, which we have from *Pa-*  
*pists*, not to be so bad as these very *Idols* which *kill* *the* *Papery*,  
 thus to defend our *war*, we are *not* *engaged* in the *Defense* of theirs,  
 over *Head* and *Ears*.

No doubt but that *Place* I already mentioned, *1 Cor. 10. 14.* is  
*Beza* well notes, to be understood of *Superstition*, which some foolishly  
 call different things, *as* *of* *Ceremonies*, but how can they be  
 indifferent when they are *idols*? *Worship*, and things *relative* *unto*

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so inseparable a Part of it, that one shall be refused the Ordinance if he will not take the Ceremony with it; now we have a learned Philosopher, Dureau, who maketh it Blasphemy to think and teach that any outward things of Human Institution may be made a Sign in the Church of spiritual things, because indeed 'tis to make of them a kind of Sacrament, which none but Christ may institute without Blasphemy. What is it that made our Saviour speak so much against the Pharisees, though Moses had dreadfully threatened not to add any thing, yet several Innovations have been brought in; as for an Instance their Washings, wherein the Addition first is condemned, then our Saviour blameth the Superstition because the Pharisees were not satisfied to have made Additions contrary to the Precept, but further in these Additions or Washings they placed something of Religious Worship, and last of all they were so fond of these Additions, that they stood upon and pressed their Observation more than of that Worship which God himself had instituted, and I leave it to the Judgment of any impartial Man, whether or not these three things are not visibly to be found in our Ceremonies? Namely, first, The Addition or the Ceremony; secondly, The Superstition placing therein a Religious and Spiritual Signification; Thirdly, pressing these Ceremonies more than God's Institutions, so that the same Censure which our Saviour passed upon the Pharisees for theirs, may be passed upon us for ours, with the same Reason for both, which he gives upon that Occasion, and in that Place, Every Plant which my Heavenly Father hath not planted, shall be rooted out. *Matth. 15. from v. 2. till 23.* After God's Institution came such Teachers who did not think themselves wise enough till they had patched something of their own to the Word of God, yet no Addition to that Word is tolerable, to invent new Washings was an idle Vanity: Had they rested in the Law of God, their Modesty would have been more pleasing to him than their Forwardness in doing otherwise.

Let us assure ourselves we shall ever be unruly and wild-headed, there shall be no End to our Fancy, our Imagination shall be boundless until the Lord hath fixed us, and made us settle upon and stick to this Ground, that it is no more lawful for us in any wise to add any thing to his Law, than it is lawful for us to take any thing from it.

## To my Reader.

1. Therefore it is better for Men at last to leave off the things where-  
in they have too long continued, to abolish those which have caused no-  
thing but Troubles, Animadversions, Persecutions, giving Encouragement  
to prophane Persons, and Advantage over us to Papists, and have  
been amongst us a kind of accursed thing, for God's Blessing never  
goes along with those Inventions of Man's Brains, as are brought into  
his Worship, his Word and Experience we have for it. I say 'tis  
better to abolish all such things which in themselves may be called meer  
Fopperies rather than to fence for them, in as much as we would do  
for the Gospel, and to be as loth to part with them as with the Do-  
ctrine of Faith, and with true Religion: Let not Men therefore set  
all their Wits at Work to serve something here and there to defend  
these, but rather to promote the Glory of God, the Good of his Church,  
the Salvation of Souls, and the Edification of all our Neighbours,  
and to be for and own the Truth.

## E R R A T A.

Page 19. Line 25. read People. p. 37. l. 13. r. both are taught. p. 40. h. hile. r. made to.  
p. 86. l. 30. r. *Stirre* and *Idoltry*. p. 121. 122. in the Margin. r. September 1628.  
1571. p. 125. l. ult. r. *an equal*. p. 128. in the Margin. r. *Latent*. p. 129. l. 29. r. *Island*.  
and l. 31. first Word. p. 133. l. first, r. *Uiquity*. p. 139. l. 32. r. *Conscience*. and l. 35.  
*desirable*.

A  
DISCOURSE  
ABOUT  
CEREMONIES,

Church-Government and Liturgy.

**C**omparisons are odious, is a common saying, and true upon several accounts; as when some pretend to advantages and priviledges above others, as may be to more Parts, Learning, or to be Wiser, Greater, or Better: Which last is the case of our National Church, by some of the Members called the best Protestant Church, I shall not say the best Reformed (for we have some who love the name no more than the thing) of any other whatsoever beyond Sea: when 'tis not modesty to be so positive in our assertions, and so magisterially to decide in our own case to the prejudice of others. The instruments of Reformation amongst us, were good, pious and learned, but not infallible men, which they did not pretend to; they did their best as God enabled them, and wherein they followed his Word for their Rule, they did admirably well, but not so in some things about which they consulted with their own Wisdom, and wherein they were

B guided

*A Discourse about Ceremonies,*

guided by humane and worldly considerations; for hereupon they all did not agree, there being those who were for being wholly and only directed by the word, and not biased by any Worldly Policy.

Heb. 7. 18.

2 Kings 18. 4.

Our Church was certainly well Reformed in the main points of Doctrine, and in the grossest Superstitions of Popery: I say it was before Semipelagianism, or Arminianism, had infected many of her Members, though the Doctrine, as then received, still remaineth sound: but in regard of some Ceremonies and of Ecclesiastical Government, 'tis not the best Reformed Church, seeing it doth still retain some Corruptions and Abuses of the *Romish*, which are unprofitable, inconvenient, dangerous and hurtful, and therefore ought to be removed; for if those Ceremonies that were of God's own appointment were *disannulled*, much more ought those to be taken off for the same reason, that are of Man's Invention, which never were good (because part of Will-Worship) as others were: but abuse is a sufficient ground to have them laid aside, as was the *brazen Serpent*; and if we are to answer for every idle word, much more for every idle Ceremony, which may happen to prove a destructive Snare to many Souls; in matters of Worship as in others, 'tis not enough to teach the truth, but also it must be truly taught, and that's only out of God's Word, which is to be the Rule of Worship and Discipline as of Doctrine.

As the infirmity of Men newly converted from *Judaism* and *Gentilism* did bring into Christian Churches Customs like unto those used amongst *Jews* and *Gentiles*, so our Men newly come out of Popery, kept several Popish Ceremonies and Superstitions out of natural propensity in many to Superstition: Of old, *Easter* brought in a superstitious *Lent*, to attend upon't, made Baptism wait for their Moon, and conformed our Lord's Supper to the Jewish Passover with unleavened Bread; so amongst



us are superstitiously retained Popish Rites, which hereafter I shall speak of in particular by God's Grace. Would to God we would here follow good advice, (and not give way to a prejudice against advisers) as in the beginning of Reformation it was done in *Suitzerland*; when *Anabaptists* there opposed humane Ceremonies as unlawful, by publick Authority and common Consent they were abolished, and Thanks given them for the Advice, because the thing was reasonable, by those who in other things were their Adversaries: so ours ought to be removed, because they train up the People of God in subjecting themselves in the Worship of God, unto the pleasure of Men, they make way for gross Superstitions, as Images, &c. and they challenge to themselves that which is proper to God's Ordinances, which doth offend many in and out of the Church, and encourage Popery; yet for these Ceremonies they stand as stiffly as *Demetrius* and his *Ephesians* did for their *Diana*, and do not care how they disturb the Peace, not only of one City, but of the whole World besides, right or wrong they defend them, and make a point of Honour of it more than to seek after, to find, and own the Truth when found; though they would say 'tis our Opposition to these Ceremonies, that is the Cause of the Mischief arising therefrom, but that is no more the cause of it, than the messages of *Moses* and *Aaron* to *Pharaoh*, were the Causes of his Cruelty against the Children of *Israel*: The Ceremonies are unjust and unlawful, as by the Grace of God we shall make it appear, imposing of them is that which breaks the Peace of the Church, which consisteth in avoiding to give Scandal: Lay aside such Humane Ceremonies which are the ground of Disputes, and you take away the Cause of Offence; which to give is a kind of Murder; for *St. Paul* calls this, *to destroy*: This is to prefer Division before Peace, and thereby also to give Popery an inlet upon us, and hindereth

Rom. 14. 15.

Chap. 15 5, 6.

us from *being like-minded one towards another*, and from *glorifying God with one mind, and one mouth*, which is no small sin: And I wish there be not too much of self worldly end in the case, namely, to keep out of the Church those who by means of their laborious and fruitful Preaching, might have many followers, and do Souls more good than others, and so exclude them from Church Benefices, and Preferments; which they are willing to appropriate wholly to themselves. Indeed it looks too much that way.

Ceremonies introduced into God's Worship, are a palpable breach of the Second Commandment, wherein Will-worship is expressly forbidden, as all external Idolatry, all Rites and Ceremonies of Man's devising in God's Worship. Now the Ceremonies in question are Will-worship, and not the least step for them in Scripture; yet to make them lawful they must be warranted by the Word; which not being, they must own that whatsoever is besides the Word is against the Word: Now those in question are significant; and teaching Ceremonies of Man's invention stated in God's Worship, and an addition, expressly against the Rule of the Word, and I think the dreadful threatnings against those that do so, as expressed *Rev. 22. 18.* should make any Man's Ears to tingle, and his Heart to tremble. Then they are Man's Inventions, and have been and are *Popish* Idols, whereby they make a Conformity between us and Idolaters in God's Worship, and are Occasions and Appearances of Evil: In a word, they are the *strange fire*, and *garments spotted with the flesh*: Why then should we not with *Ephraim* say, *What have I to do any more with Idols.* God hath taught us as formerly he did his People, to *defile the covering of Images, to cast them away as a menstruous Cloth, and say unto it, get thee hence.* Now whatsoever is brought in without God's Appointment, is an Idol of Jealousie in his sight.

*Hos. 14. 8.**Isa. 30. 20.*

Civil Governours may according to the Constitution of their Government make new Laws, but in God's Worship it may not be so; 'tis not under their Jurisdiction, only they are to see God's Laws put in Execution: All their Humane Inventions are as many Snares to destroy, to adulterate the Worship of the Lord, and to strip him of his Right, who is the only Law-giver. And the Tyranny of those that impose such things, exceedeth the Laws of other Tyrants, because they Tyrannise over the Conscience: Besides that this is contrary to the sufficiency and perfection of Scriptures, and maketh Christians Condition worse, and less tolerable than that of the Jews; for their Ceremonies were imposed of God, and there was but a certain number of them; but as to ours, though they be not many, yet 'tis in their power to bring in what they please. Theirs were God's Ordinances, ours are the Traditions of Men; and yet theirs are abolished: So that in such things from the power of God, we pass under that of Men, and thereby become their Servants, which ought not to be, for we are Christ's Servants by purchase; and that very reason Paul giveth, *Ye are bought with a price, be ye not the Servants of Men.* 1 Cor. 7.23.

If those Rites did cease by which God himself did instruct the World, as we said before, it is an imprudent part to press others in their place; in the purer times they appointed no Ceremonies, but were content with that pure and simple Form that God had commanded. One in his Work called *Verbum abbreviatum*, doth relate <sup>petrum parisen-</sup> how one *Arnulphus* in a Council of *Lateran*, where they <sup>sir.</sup> were about to make new Ceremonies, said to them, ye ought rather to take away the old ones, which are a burthen to Christians: Now they must not say ours are but few, and theirs were many; for, though not in the same degree, yet few are a burthen as well as many; and in the beginning of our Reformation, in his Censure of

of the English Liturgy, Bucer saith, *It is fit that in all outward things and actions of God's Worship, as in Ministerial Garments, we should accommodate our selves to the simplicity of Christ's Appointment and Apostles Practice; and we should, saith he, witness to all Men that we have no Communion with the Relicks of the Romish Antichrist: But our Teachers should teach, and we should hear only that which Christ hath commanded, Matth. 10. and John 10. Queritis quomodo Vincuntur pagani, saith Austin, Ye ask how Pagans may be overcome? deserite eorum ritus,* the way is to leave off their Ceremonies, and that same consideration made Tertullian so steddly, that he would not endure Bays and Ivy at the Doors of Christians whom he forbideth to use any of their Customs; so we may say, will ye overcome and convince Papists, cast away their Ceremonies; for let us not deceive our selves, Ceremonies as well Popish, Heathenish and Jewish we ought to part with. As for instance, if to avoid the Jews Worshipping towards the *West*, our Altars or Communion-Tables are towards the *East*, then we shall fall into the practice of the Idolatry of the Heathens, who Worshipped towards the *East*, whereof God takes notice, *Ezech. 8. 16.* the way to avoid these two, or any other extream, is to have no certain affected place, but only that which is most convenient.

But before we come to particulars, we must speak something more of Ceremonies in general, there are such Circumstances and Ceremonies, without which nothing can be done in any Society, whether Ecclesiastical or Civil, as Times, Places and Persons; but both these do not come within the question, nor those of another kind as are derived from Scripture, such are Kneeling in the solemn Duty of Prayer, and breaking Bread in the Lord's Supper, which be necessary and instituted, nor those that are truly and only for Decency and Order, which anon we shall have occasion to speak of:

## Church-Government, and Liturgy.

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of : but the Dispute is of Rites not commanded by God but devised by Man ; unnecessary in the Church, yet are pressed as necessary, though by them owned to be indifferent, and are used as analogically Sacramental as well as properly Moral, and in their signification they make them partake to the nature of Sacraments ; also in their significative teaching and stirring up of the Heart, and being used in Worship as external Acts of God's Worship falsely appointed by Men, and serve not for Order, Decency, nor Edification. In the Preface of the Common Prayer Book, discovering the intent of the Imposers, are these words concerning Ceremonies ; *Such are retained which are apt to stir the dull mind of Man to the remembrance of his Duty to God, by some moral and special signification, whereby he might be edified.* To this may be applied that complaint of God against the People of Israel, *Their fear towards me is taught by the Pre-* Isa. 29. 13. *cepts of Men.*

They say, they make not our Ceremonies necessary to Salvation, no more do Papists theirs ; for, say they, 'tis by the Church's Institution, yet they make it sin to omit them out of the case of Scandal and Contempt ; and our Church Men say no less, I am sure their practise saith so much ; for they punish Men for not practising them, and they make them as necessary to Salvation as Men can make them, when the ordinary means are absolutely denied to all those that refuse them : Papists own many or most of their Ceremonies to be Humane, because instituted by Men, as their several Garments in the Church, &c. 'Tis very strange indeed, that when we press our Ceremonists to lay aside so many idle distinctions about Humane, unnecessary, insignificant Ceremonies, that have been and are abused to Superstition and Idolatry, and so may not lawfully be used and imposed upon Christ's Church and People, they take up the Cudgels for Popery, saying, their Idolatry and the



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the Pagan's considered in themselves not to be alike; and we say, though Popish Images be not the same as those of the Heathens, yet they are as abominable Idols as theirs, and the Worshipping of them as much to be abhorred by all true Christians, as the Worshipping of the Images of the *Gentiles*: The wisest sort of Heathens knew well there is but one true God, Maker of all things; but the ignorant and rudest sort of Papists, Worship the Creature more devoutly, as Divine Objects, than those Heathens were used to do: They who have conversed amongst them, may speak of this according to their certain knowledge; and this I must add, how therein Papists sin against greater Light than the Heathens. Besides, is there amongst the Heathens any worse or so bad an Idolatry as that of the *Moss*? Heathens Worshipped pretty Figures finely wrought by cunning Workmen; but Papists worship a Wafer, which any Dunce can make, nothing commendable either for Matter or Workmanship.

*Psal. 45. 13.*

Now the Ceremonies in question having undeniably been derived to us from Popery, we ought to abhor them; for surely Christ hath not left his chaste Spouse so bare and naked, as to need borrowing Garments from the Whore of *Babylon*. Our holy Religion is pure, why then should it be defiled with the pollutions of the *Roman* Church? For none can deny but that most, if not all of them, were invented in that Synagogue of Antichrist, and were and are still, by them used in a Superstitious and Idolatrous way: The *King's Daughter*, saith *David*, *is all glorious within*: The Beauty of Christ's Church is inward and spiritual, Humility, Chastity, Sincerity, Holiness, Faith, Charity, &c. are her proper and necessary Qualifications and Ornaments; plain and modest Cloaths and Behaviour become an honest and virtuous Wife, who proposeth to her self to please only her Husband; but a Strumpet and a Harlot who would  
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intice and draw Adulterers to her self; puts on gaudy Cloaths, *She deckt her Bed with Coverings of Tapestry*, Prov. 7. 16, 17 *with Carved Works, with fine Linen of Egypt; she perfumes her Bed with Myrrh, Aloes and Cynamon*: She painteth, and uses all imaginable Art to hide the rottenness, stinking Breath, and every thing else amiss in her, to bring in Custom: No Vertuous Woman will wear any Cloaths that she knows to have been used by a Whore; so the true Church will hate to make use of the Trinkets of the Romish Harlot: And if Men separate from Churches where Images are retained, who is the cause and in fault? they who dislike Images, or those that retain them?

To this purpose 'tis observable, how although the name *Baal*, God, Lord, Master, may justly be used towards God, yet in respect the same was given to Idols, God both hated and forbad it: *Thou shalt call me no more Baal; for I will take away the name of Baalim*. After he had said before, ver. 13. *I will visit upon her the days of Baalim*; for God is very jealous in things relating to his Worship, as he calls himself so in the second Commandment; whereof the sum is, that in his Worship or Ceremonies about it, we are to devise nothing of our own Brains, or borrow any thing of Heathenish, or other Idolatrous Rites; and the Equity of that Precept to avoid Idolatry, is set down in Scripture. 1. By the detestation which God beareth unto all Tokens and Instruments of Idolatry. 2. We cannot be said to have repented of Idolatry, except we be ashamed of, and cast away the Instruments and Monuments of it, else we shall be in continual danger to be corrupted; and there is more danger in Popish Ceremonies, because we converse with them more than with other Idolaters: Farther, with retaining those Rites that have been and are abused to Idolatry and Superstition, we thereby harden Idolaters and superstitious Men. Now to be judicially

Hos. 2. 16, 17.

Deut. 7. 25, 26.

2 Chron. 33. 15  
Isa. 1. 29. and  
chap. 2. 20.

Exo. 34. 12, 15.

Ezech. 16. 54.

Jer. 31.19.  
Ezech. 16.54.

Deut. 7.5.

2 Thes. 2.3,4.  
and Rev. 17.

Acts 18.13.

confounded is one thing, and to be penitentially ashamed is another; they were commanded to break down Altars, Images, Groves, &c. So that seeing the Pope is revealed to be the great Antichrist, and at this day his Idolatry troubles the Church more than any other, and our People converse with Papists more than with any other Idolaters, there is more danger in retaining the Ceremonies and Relicks of Popery, than of any Idolatry whatsoever: Hence doth appear the necessity of Abolishing them, whereby this great good would arise, that our Hearts would be re-united; and as we observed before, we might all join together to glorifie God: Let any impartial Man judge, whether it were not better to part with these old Rags, than continue Divisions; commonly difference in Judgment makes a difference in Affections, but unhappily, we have some who Tooth and Nail, are for such things, more than for the most fundamental Truths of our Faith. They make a pother, and keep a noise for they do not know what; and are not able to give any good grounds for, only out of an implicate Faith, and 'tis the practise of the Church, 'tis by Law Established. This was the very same Argument by the Jews in *Corinth* used against St. Paul, *This Fellow perswadeth Men to Worship God contrary to the Law*; that of *Moses's*, which in matter of Religion and Conscience, ought at that time to have been regarded more than now any meerly Humane Laws, but they were in the wrong; so are our Advocates for Ceremonies, when they ought to know, that discreetly to interpret Humane Precepts in the Court of Conscience, doth belong to every one as touching his own practise, and this ignorance is not only far spread amongst the Lay-men, who might take pains to be informed of causes and reasons of things, and not suffer themselves before that to receive impressions for, or prejudices against persons and things, but also 'tis crept amongst some of the

the Clergy, who adhere to such things only by Tradition and Custom, though on the other side I know some of them study hardly any thing else, but those points wherein they make Religion consist more, than in the knowledge of our Lord Christ crucified.

It is Humane to sin, as 'tis Devilish to continue in sin; but 'tis a Divine thing to raise from sin: the first because no single Man or any Society is infallible; therefore 'tis not good to press Presidents in that case; for we must live and do according to Rules, and not according to Examples; so that it is no wonder to see Men in a wrong way; but 'tis of the Devil for them to persevere, and go on in the same; for he engageth Men deeper and deeper in the Mire, so as to make it impossible for them to come off; and when they are in so desperate a condition, nothing but Divine Grace can bring them out; which is done with opening the eyes to see how one is in a wrong way, and make him willing and able to come off. More Men are deceived by Satan under the Notion of Devotion and Religious Worship, than with open Impiety and Atheism; because as *Paul saith, those have indeed a shew of Wisdom in Will-worship and Humility*: But let Men have a care, for there is a Snare in it, which they, except God openeth their Eyes, cannot perceive; for in those *in whom the Gospel Truths are hid, the God, of this World hath blinded the minds*. At the beginning things appear small; 'tis a harmless Ceremony which can do no hurt, some say, but that one or many, may in time happen to degenerate into Superstition and Idolatry: The Brazen Serpent was a good thing, yet we know how far the Devil did prevail upon People to commit Idolatry about it. And what would not they have done about the Body of *Moses*, if God had not been pleased to take care to prevent it with concealing it from them, either burying it in an unknown place, or about, or after his Death, transforming it from a

Colos. 2. 23.

2 Cor. 4. 3, 4.

1 Thel. 4. 17.

Deut. 34. 6.

mortal into an immortal Body, as those that are *alive shall be caught up*: We know what is written about his Death, but also we read how *Moses* with *Elias* appeared unto our Saviour in the Transfiguration; which I take to be true *Moses*, as *Elias* was true *Elias*; but this only by the by. Thus to return to my Subject, to prevent Dangers and Mischiefs, the best is, never to hearken to such suggestions; and admit into the Worship of God nothing that can be, and is abused to Superstition and Idolatry, as some of our Ceremonies are by Papists, if not by some of us.

Now these Ceremonies are unprofitable; for God is not better served with then without them; and we see nothing they contribute towards Order, Decency, or Edification,, which are the three things they can pretend they are profitable for. The Churches that have them not want them not; for without them they preserve Order, Decency, and Edification. In matters of Worship nothing is profitable but what is of God's Appointment; for God knows best what may do his Church good; and he doth bless only his Ordinances and not Man's Inventions. Nothing can be assigned that ever was introduced into the Worship by Man's Devices, that produced a good effect: Nay, I will say, that though for the present, and after the immediate Institution of the thing, there appeared some good to come out of it, yet afterwards it hath produced great inconveniencies and mischiefs; for if sometimes God suffereth his own Ordinances to be abused by Men, much more shall Humane Devices be corrupted: Being unprofitable, they become unnecessary and superfluous, a yoke and a burthen; let Men give them what specious Names they please, the question is not what things may be called, but what they are in their Nature; for if some of the Ceremonies in question may be called Holy, because used in an Holy Action, so may a Cushion used in the Holy



Holy A&t of Prayer : but instituted significant Ceremonies must have another kind of Holiness.

But to go further, our Ceremonies are not only unprofitable, but also hurtful and dangerous. Those Thoughts and Affections that should be wholly, and spiritually fixed upon God, they divide and divert; part whereof, at least, they draw upon themselves: they deprive People of their Christian Liberty, bring in again a Ceremonial Law, by our Saviour abolished; they usher in Superstition, if not Idolatry, and produce many an Evil besides; and if to Reason we may joyn Experience, we shall find they have been the cause and occasion of a World of Mischief. They have disturbed the Peace of the Church, given Scandal, caused Divisions and Persecutions, defiled Churches, instead of adorning them, as pretended; broken Unity, under the Notion of settling Uniformity: All which mischiefs might easily be prevented, if they would be prevailed to lay them aside.

They are inconvenient; conveniency is esteemed when a thing after the consideration of all circumstances, is found at least to bring with it more Good than Evil; but our Ceremonies by Experience, have brought more Evil than Good: *They can do hurt, saith Beza; but no good: God knows, saith Foxe, they be the cause of much blindness and strife amongst Men; they have been, and still are notoriously abused unto Superstition.* The sum of the second Commandment is, that in the Worship of God, or Ceremonies thereabouts, we are to devise nothing of our own head, or borrow any thing of Heathenish or Idolatrous Rites; our Ceremonies have an aptness to provoke to Superstition and Idolatry; in Popish Countreys, the Cross is an Idol. Now as God hath forbidden to *sowe the Field with mingled Seed*, so in the Church there ought to be no mixture of Humane Inventions with God's Institutions; Ceremonies borrowed from

Levit. 18. 3.

from Idolaters, such are Papists, are vicious and superstitious Worship, therefore not to be borrowed of them. The Jews by God's Command, were not to live according to the Laws and Examples of other Nations. The words of *Pelicanus* upon the place are remarkable: God, saith he, by this one Law would have them cast away, and abhor whatsoever in Worship had pleased the Gentiles, much more care ought Christians to have of this, who being taught to Worship God in Spirit and in Truth, ought first and last to have abhorred the idle, unreasonable and deceitful Forms and Rites of Idolaters. which if the ancient Bishops had well considered, the Church had never been pestered with so many prophane Rites and base Ceremonies; by which it came to pass that some Christians differ little from Gentiles, save in the Names of their Idols. This is home and to the purpose; this was commanded for detestation of Idolatry, because Idolaters did so, the Israelites may not do so: In Ceremonies we must strictly hold to the Word of God, least we transgress either in number or in form: And the like Command is given in two several places of the New Testament, to shew we are bound to the same under the Gospel as they were under the Law; nay, God therein looks narrowly into the things that seems the least, only that they should not be like the Heathens, *Ye shall not round the Corners of your Head, neither shalt thou mar the Corners of thy Beard.* We are commanded to keep our selves from Idols, and from Idolatry and Appearances of it; or to have any thing to do with what hath been, or is abused to Idolatry: Such as I said before are our Ceremonies; and so because unprofitable, unnecessary, dangerous, hurtful and inconvenient, ought to be abolished.

2 Cor. 6. 14.  
Rev. 18. 4.

Levit. 19. 27.

1 John 5. 21.

Deut. 4. 2.  
Heb. 8. 5.

But this is not all; they are unlawful, because Will-Worship, which is so expressly forbidden in the Word of God, which we must never add to nor diminish from. God commanded Moses, *See that thou make all things according*

*cording to the Pattern shewed to thee in the Mount : The true Worship is that appointed by God, and the false is that not appointed by God ; for there is but two kinds of Worship : First, True and Good. Secondly, False and Evil : That is the same which he hath commanded, This is that which he hath not commanded ; and certainly Man's Inventions he hath not commanded, but forbidden. Tertullian saith, That is forbidden which is not permitted. That is, we must account that not to be permitted by the Word, against which any reasons out of the Word may be given, though there be no particular Word against it. Though there were free-will Offerings, whence they would set up Will-Worship, yet they were to be of such things as were manifestly known to be prescribed by God's revealed Will, and so not the Offering, but the undertaking of it at such a time, or in such a measure, was left unto the free Choice of Men according to occasion. 'Tis no Will-Worship to pray thrice or seven times a day, to Preach once, twice or thrice on Sabbath-day ; to Pray and Preach are necessary Duties ; but how often that comes under the necessary Circumstances of God's Worship, as to Time and Place : Prayer is expressly allowed by God's Word, and the determination of it as to this or that time, is to be ruled by Reason ; and these are the things which fall under that 1 Cor. 14. Such things are allowed as necessary parts of outward Worship, but not such as Cross or Surplice : Now all Humane Ceremonies imposed and observed as parts of God's Worship are unlawful, and this is the true question ; We must Ceremonise, saith Pelicanus, only according to God's Word ; and Ursin, all feigned Worship is forbidden ; all Worship which is not of God, but is set up by Men : when Worship or Honour is feigned to be done to the true God in some work which he hath not enjoyed : And Zanchi saith, We may not Worship God with any other Worship ( though it be in*

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in the kind of External and Ceremonial) *than that which he hath required in the Holy Scripture to be worshipped by us.*

On Acts 17. 4.  
On the second  
Command.

These Ceremonies are Superstitious, and this makes them also unlawful. Now saith *Ursin*, Superstition is that which addeth Humane Inventions to Divine Precept: 'Tis a Will-Worship which is more than is appointed by the Law of God, saith *Dr. Fulk*. And *Perkins* saith, Superstition is Worship of God without his Commandment; they cannot wipe off the imputation of Superstition, seeing they judge them necessary in their use, though indifferent in their nature: Thus a Minister may not read without a Surplice, nor Baptise without the Sign of the Cross; but their Superstition appeareth the more; in that they make them to be significant Ceremonies, which we shall have farther occasion to speak of.

They divide their Ceremonies into single and double and threefold; the former are those whose use is only for Decency and Order; the others serve also for Edification by some profitable signification; but if all circumstances belonging to Time, Place, Persons, Instruments of sacred Actions, be sacred significant Ceremonies, then not only the Clock, but the leaden Weights of it, not only the Ground which they do stand upon, but also the Rushes by occasion strewed upon it, the Besom, the Minister's Black Cap, or Perriwig, his Beard, &c. shall be holy, significant, dumb and speaking Ceremonies; dumb because unprofitable, speaking idly in such a place: When an Image of the blessed Virgin spake to *Bernard* in the Church, *Good morrow Bernard, good morrow*, he answered, *O Madam, you forget your Sex, it is not lawful for a Woman to speak in the Church*: Just so should be silenced our idle significant Ceremonies; the more because the Gospel is *the perfect law of liberty*.

Jam. 1. 25.

These

These Humane significant Ceremonies are in some kind a Sacrament, which none but God may institute; nay, they wrong Sacraments; for it argues them of some imperfection, as if in God's Institution something had been wanting that was necessary to be supplied by Men: when they are used to teach any spiritual Duty by their mystical signification, they usurp a chief part of the Nature of Sacraments, and without those Rites the Sacraments signify the same things as Christ and our Duty to him; so that every Humane Invention appropriated to God's Service, ordained and instituted to teach any spiritual Duty by mystical signification is unlawful. The second Commandment forbiddeth to make the likeness of any thing whatsoever for Religious Use: Now significant Ceremonies are external acts of Religious Worship, even as they are used to further Devotion; and therefore being invented by Man, are of the same Nature with Images, by which and in which God is worshipped: but only such outward means must be used in God's Worship, which he himself hath allowed; no means may be used to stir up Devotion, and to put Men in remembrance of good things, but only those which God hath ordained; and this directly brings us to the question between *Protestant* and *Papists*, who would have Images, Crosses, &c. to be the Books of ignorant People, and to instruct them in their spiritual Duty; though the Prophet calls them *teachers of lies*; Habak. 2. 18. and another, *a Doctrine of Vanities*, and *the work of Errorors*. Jer. 10. 8, 15. This made Dr. Fulk against Saunders the Jesuit, deny this Argument, That Images are profitable, because they teach us good things; for nothing is profitable in Religion, but that which is instituted by God; for otherwise we might bring the Gallows into the Church; which puts us in mind of God's Justice.

Our Saviour condemneth the *Pharisees* for three things: First, Their washing was preferred before the



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Commandment. Secondly, It was Hypocritical. Thirdly, 'Twas a vain Worship; and Ceremonies become Superstitious when they are occasion of Superstition, when we think them necessary, as if without them, the Ordinance was imperfect, as those Washings in which they placed a Holiness and Signification, even as 'tis done in our Ceremonies, which are lookt upon as Helps to Devotion, as Papists say of their Crucifixes, Images, Beads, &c. When all is said, this matter of Ceremonies brings the question so far as to Images in Churches; and therefore they make use against us of *Bellarmin's* Arguments against *Calvin*: And Bishop *Andrews* doth not mince the matter; for he saith the Church hath power to retain as Ceremonies of Baptism, Chrisme, Salt, Candles, Exorcisms, Ephata, and the consecration of Candles, all Popish Trash used in Baptism: This is the same Author who in another place saith, That we are heard, not because of the prayer that is made, but because of the place in which it is made: A strange infatuation in some Men, when once they are engaged in a way of Superstition. If God had not raised some opposers of Ceremonies, most Popish Ones might happen to have been brought in again; but as *Chamier* saith, We are to regard not only what is brought in, but what may be brought in; for with such Authority is challenged the yoke, though not certain yet wavering; and indeed as to Images in Bishop *Laud's* time under King *Charles*, Crucifixes were brought into some Churches and Chappels, amongst others, into that of *Litchfield*, which made so much noise on the account of the Lady *Eleonor Davies*, persecuted upon that same occasion.

To palliate the use of these Popish Ceremonies amongst us, it must not be said they are not abused in our Churches as they be amongst Papists, who can tell us pretty Tales, when we object, they have amongst them the Idolatrous Things, Customs and Places of the Heathens,

In his answer  
to the 18 chap.  
of Card. Per-  
ron's reply.

thens. 'Tis true, say they, but they abused them to Idolatry; but we have converted them to a better use, to a better Worship of the true God: Instead of their *Mars* God of War, we have our Christian Champions; we disown their *Neptune*, but have *St. Nicholas* a Christian Saint, who protects those that go upon Waters. Their *Pantheon*, or Temple of all their Gods, we dedicated to the Virgin, and to all our Saints, and much more of such stuff. 'Tis to be wished that Lesson was not applicable to us in matter of Ceremonies: we may say, Papists abuse them, but not we; this is no good reason, whilst in the mean while we have them in our Churches. Let us not deceive our selves, our Alteration, Institution, Intention, or what you please, doth not alter the Nature of the thing; an Idol of *Baal* is an Idol, whether in *Babylon*, *Jerusalem* or *Samaria*: So a superstitious Ceremony is superstitious, whether in *Rome* or in *London*. The Nature of a Ceremony doth not consist in the Institution; it doth not so much as entitle to Decency. The Whiteness or Decency of the Communion-table-cloth, doth not arise out of the Institution, but out of the habitude of the thing; which if it was foul and nasty would not be Decent, let all the Institution do what it could: that the Minister should not turn his Back but his Face to the Minister when he Preacheth, is not this Comeliness in the natural aptness of the action without Institution? Is there no Decency in this? Or can the Institution of the contrary be Decent? The same we may say of People hearing a Sermon sitting or standing, and not all along upon their Faces. We know there is Moral and Ceremonial Worship, but Divine Ceremonies as such are parts of God's Worship; for every *species* or kind as it is a *species*, is part of his *genus*: Divine Ceremonies as such, are species of Religious Worship, wherefore we must have a care not to mix humane Ceremonies with those that are Divine.

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What is said about Institution, may be spoken of Intention; Papists say, the Intention in the use of Ceremonies makes them lawful or unlawful; then they must be sure every one that useth them hath a good Intention, which 'tis very difficult for them to know, they being not searchers of the Heart: Besides, we know how foully the Doctrine of directing the Intention, is abused by Papists. 'Tis to be wished this case did not come up to us, and we were not too far engaged with them in this point; for to say *Papists* retain *Jewish* and *Pagan* Ceremonies for Superstition, but we not so, is but a bare Assertion, and 'tis sure we retain *Popish* Ceremonies, I do not see why they should not amongst us as well as amongst them tend to Superstition: We own the Popish Religion doth chiefly consist in an outward shew and superstitious Ceremonies; and if in these things we trade with them and receive five, we might as well receive five hundred; and 'tis unknown what at last we may come to: The door is open for some, others may follow by degrees, or in a Croud. Let us not be wiser than God, or trust our strength too much; we give Papists advantage upon us, and matter of bragging, with cause of hardning themselves that we borrowed our Ceremonies from them, and this string they hung upon amongst us, or else one way or other they had been gone: but by the same reason some Ceremonies were taken away, all ought to have been.

We return to the Intention and say, 'tis not the Opinion that Men have, that makes a true or false Worship, but the nature of the thing as already said; for thus a Man may go to Mass, conceiving a private Opinion to himself different from that which Massmongers have, so he may fancy he doth not sin, when he commits a gross one: *Calderinus*, when he was about going to Mass used to say, *eamus ad communem errorem*, let us go to the vulgar Error; but going to Mass, that is, doing all those

outward actions which Mafsmongers use to perform, is Idolatry ; which to avoid, the three young Men would not fall down and Worship the Image of *Nebuchadnezar* : Dan. 3. 18. If the Intention had made the thing lawful or unlawful, they might have fallen down before the Image, but intentionally worship'd God, but they would not : going to Maf with what intention you please, is to approve of and commit Idolatry ; God hath made Body and Soul, and will be Worshipped in both ; the proper Nature of Worship, consists in honouring of God : so that all outward Ceremonies, whose proper use is the honouring of God, will be external Worship.

'Tis sad to see how to defend these Ceremonies retained in our Church, they are put upon shifts ; they are resolved to keep and defend them, let what will become of it : In order to it, they call upon Sophistry for help, and to avoid coming to the point, they make a *Logomachy*, a Dispute about words, coining Definitions, Divisions, Distinctions, as *Doctrinal* and *Ritual* Ceremonies, *essential*, *accessary*, *accidental*, *simple*, *double* and *treble*, *significant*, *sacred* by application, *mutable*, *ambulatory*, *arbitrary*, *reductively sacramental*, *moral* Ceremonies, *immediate* Worship, *in respect of means*, *by virtue of something else* ; *in respect of the manner*, and *reductively, in respect of the utmost and Divine Worship* ; and many more of the same stamp ; so 'tis like to me when I hear such words, to be with *Lombard*, *Durandus*, *Occam*, and other Schoolmen, to hear of *entity*, *quiddity*, *ut qui*, *ut quo*, and such other barbarous terms, under which they confounded the Nature of Things : Thus they will talk of Altars commanded, and Altars permitted under the Law. And when out of Scripture we press them against Deut. 4. 23 Additions to be made unto the Word and Worship of God, then they will tell us of *corrupting* Additions, but not *preserving*, are there forbidden ; let them shew the least step in Scripture to ground that shameful and pitiful

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ful distinction upon, as despicable as those I heard hissed out in Philosophy Schools, *ex creditis concedo, ex credendis nego; ut sapius concedo, ut semper nego;* which yet considering the matters they were about, and only to try Man's Wits, were much more tolerable than this which concerneth things of so high a Nature: But such distinctions can never put off the blow of these words, *Ye shall not add unto the Word which I Command, neither shall ye diminish ought from it:* Besides, that these preserving additions are an inlet for Superstition, and incongruous: Acts of Parliament are for preservation of Religion; but they would not hear, their Laws are an Addition to the Word and Worship of God.

All this while our Ceremonies go upon a wrong Principle, which 'tis necessary to beat them off; and this is it, they think the Church hath power to institute all such things, but a preliminary question is, who that Church is? They will say, 'tis the Convocation out of which most Ministers, and all the Laity, a Chancellor excepted, are excluded, so this will be a National Church: Thus if we ask *Papists* what they mean by their Church? they will say *Pope* and *Council*, or else *Pope* and *Cardinals*. Well, that's for *Papists*. For us, the Convocation decides, and then the whole Church, as well Ministers that have right to sit there and give in their Opinions, and all the Laity must submit: But this Convocation never concludes any thing for the common good of the Church, they generally are servile to those whom they depend upon, and Tyrannical over those that are subject to them; and though sometimes, some good motions be made amongst them, 'tis nothing but what we may say of the Council of *Trent*, and of other mercenary publick Assemblies.

But doth not this Convocation, except they will be above *St. Paul*, think that what Authority the Church hath is for edification, and not for destruction; 'tis a bound power



power not Magisterial but Ministerial: If they may institute Ceremonies, then Circumcision, if thought fit, may be imposed, as well as Cross in Baptism: It may be as of the King, who *was not to multiply Horses, Wives, Silver and Gold to himself*, which Solomon made a shift to go thorough: So the Church or Convocation might in time happen to multiply Ceremonies; that which is not grounded upon the Word, may at last be upon ill Custom, if it was thought fit to bring in that which hath been kept out, not heeding what Paul saith, *if I build again things which I destroyed, I make my self a transgressor.* Deut. 17. 16, 17.  
Gal. 2. 18.

To see how in these matters they tread the steps of Popery; they assert how some such Worship is good, which is not taught in Scripture; that many teaching Ceremonies which God never instituted, may by Men be brought in to Worship, Images themselves not excepted; that Additions to God's Word, so they be not contrary to it, may and ought to be made: The sum of their Doctrine in this point is by Hooker set down in his Book of Ecclesiastical Policy: He hath these words, *much the Church of God shall always need that which the Scripture teaches not.* Which argueth the Word of God of insufficiency, contrary to what our Saviour and St. Paul say, which no doubt must be supplied with Traditions. These are rare Principles. They further say, Scripture is as perfect in giving general Rules, as it should be in setting down of particular Instances; this is only to make good to themselves the adding and enlarging Power: But general Rules make only the proposition tending to particulars; and particulars are not so fully inferred, as if they were expressly set down. General Rules for Civil Policy may be given in the New Testament, yet not so fully and clearly taught as in the Old, or as Religious Worship is now in the New; the Rule of clean and unclean Beasts was general, and easily discernable.

cernable without Institution of Men ; as now for Bread and Wine in the Communion, without naming of Wheat, Rye, &c. or French, Spanish, or Rhenish Wines, &c. but Kneeling at the Sacrament, Bowing towards the Altar, Cross and Surplice, are not so in general appointed.

Heb. 3. 2.

*Moses* and the Lord *Jesus* were compared in Faithfulness in all God's House ; their Faithfulness equal, because they both did that which was Commanded them of God : however, if it were God's revealed Will that more immediate means of Worship had been instituted in the Christian Church, more then *Christ* hath instituted, who was appointed to ordain the means of Worship under the New Testament, as *Moses* was under the Old ; and *Moses* gave all such Rules of Worship under the Old Testament which God would have : it followeth that the Faithfulness of *Christ* was not so extended to all the necessities of the Church as *Moses's* was, which is meer Blasphemy. Wherefore we must agree, that the Lord *Jesus* appointed all necessary things for the being and well-being of his Church, so there is nothing left for Men to add unto it ; and let those who pretend to an Authority to make Additions, have a care what they do ; for this is to bring strange fire into the House of God, and let them remember the Crime and Punishment of *Nadab* and *Abihu*. Now God will suffer unpunished Inventions of Men in his Worship, no more then he would allow them of strange Fire ; and the reason of this terrible Judgment given in the Text is, *which he commanded them not*. So that in this case, what is not commanded is forbidden ; and to do any thing without a Precept is an heinous sin : Thus we need no other reason against all these Ceremonies, Additions, and Humane Inventions, then this, God hath not commanded them. The words of one of our Doctors upon the place are observable ; *We may hence learn and settle in our hearts,*

Levit. 10. 1.

Bishop *Baſing-*  
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with what severity the Lord challengeth and defendeth his Authority in laying down the manner and way of his Worship, not leaving it to any Creature to meddle with, but according to Prescription and Appointment from him, content he is that Men shall make Laws for Humane Matters, &c. But for his Divine Worship, he only will prescribe it himself, and what he appointed, that must be done, and that only, or else Nadab and Abihu their Punishment must be expected; that is, God's Wrath in such a manner as he shall please. These Words are full, when God threatned Judah for building the high places of Tophet, he saith, *which I* Jer. 7. 31. *commanded them not*: He makes a high Aggravation to the Sin, because in matter of Worship nothing is to be done without his express Commandment; so, that which is without, and besides the Word is against it. Of this Nature are their double and significant Rites, which no meer Order and Decency doth necessarily require, but only the meer Will of Men; but we mean it not of every particular Rite belonging to Order and Decency; which are besides the particular Determination of Scripture.

Concerning the Altar to be made unto the Lord, he prescribed the matter, of Earth, or of Stone, and the manner too, not to have the Stone hewen, or to have Steps to go up to it. What may some say? if we may not conveniently make it with Earth or Stone; we will make it of something else, as Bricks; it will still be an Altar, to offer Sacrifices only to the Lord, and shall be wholly dedicated to his Service: Thus man's corrupt Reason is apt to speak, and is pleased with its Notion, but to know how heinously God takes it, let us hear God himself, *a People that provoketh me to Anger continually to my* Exod. 20. 24, 25. *Face, That burneth Incense upon Altars of Brick*: There is an End when Men will pretend to be wiser than God. Deut. 27. 5, 6. It is strange, but true, how the Foolishness of man, 1 Joh. 8. 31. would be wiser than the Wisdom of God, as if we would

*A Discourse about Ceremonies,*

take upon us to outwit him ; God thinks such and such ways are best, but men know of better ; some had as good as to say, we like not what God prescribed, we our selves know better than so, even in those things that belong to his Worship : Did the most notorious Idolaters ever proceed to a higher Degree of Presumption than this is ? They that go so far, would go farther if they could, they who take upon them to make Additions or Alterations in his Service, would prescribe the whole too, and may be, at last order his actings, and perhaps, meddle with his own Nature, for indeed, by the same reason they meddle with one, they might do so with the other ; yet, when God speaks, the whole Earth should be silent, and hold their peace : Yet some will not, but as it were, would be prescribing, and make in his house new Laws, contrary to, or at least different from those he hath enacted : To shew how pragmatical and peremptory our Nature is in such things, let the Case of *Naaman the Syrian*, a great Man with his Master, honorable, and a mighty Man in Valour, be observed, he comes to the Prophet *Elisha* to be cured of his Leprosie ; one would think, that coming so far to a Doctor, he should take the Doctor's Advice, who bids him go to and wash in *Jordan* seven times ; but thereupon that great man is very angry and goes away, what saith he, *I thought he would surely come out to me, and stand and call on the Name of the Lord his God, and strike his Hand over the Place and recover the Leper* : All this very plausible to Human Sense and Reason for a man who looks upon *Abana* and *Pharphar*, Rivers of *Damascus* better than all the Waters of *Israel*, and may be, he had never been cured, if God had not put it into the Hearts of his Servants to speak to him, *If the Prophet had bid thee to do some great thing, wouldest thou not have done it ?* He despised the Plainness and Simplicity of the Remedy, yet it proved a true one : So, though the plain Wor-

ship,

ship, free from Ceremonies, instituted of God be the right one, yet some look for things of a great Pomp and Shew, but they are worse than *Naaman* was, for he, upon the Voice of his Servants, obeyed the Word of the Prophet, but these will not hearken to the Word of God, let him speak never so plainly by the Mouth of his Servants, they will take no Warnings, but rather follow their own ways.

It were well if that People, who have so great a mind to be meddling with a legislative and institutive Power in the Church would consider this, there is no such thing, no such Ceremony either done or instituted by Christ, therefore let us not think our selves wiser than he or his Apostles: *De Sacram.*

*Common people, saith Dr. Whitaker, are not to be taught with Ceremonies, God hath given the Scriptures, that out of them they might receive necessary Instruction; and he addeth, Austin*

*would have us to be content with those very few Ceremonies which are contained in the Canonical Scriptures: Another saith,*

*The Gates of Hell in idle Ceremonies, did assault the Church, the Fathers in them declined from the Simplicity of the Gospel.*

*Again, Every idle Ceremony that prevailed, had the Prelates of the Church either for Authors or Approvers, Christ committed his Church to them to be fed with his Word, and not with dumb Signs, and dead Images, which things he hath forbidden: The*

*Prelates of our Church have continued in the same Temper as those he speaks of, out of what hath been said, it appears how the Church hath no Authority to institute such Ceremonies as have no warrant in the word of God, such are ours.*

But they are not content to assume and usurp that Power to themselves, but also to impose such Constitutions of theirs upon the Church and God's People, thus arrogating to themselves a legislative and executive Authority: but we are perswaded they may do no such things, nor Men in Conscience obey and practise them, yet 'tis a strange Opinion of theirs, as if observing or not, these Ceremonies could make Men good, or evil, honest

*Dr. Fulk in his Rejoinder to mart.*



or dishonest, they who would require and fix our Practice of such Constitutions, must first, as much as in them lies, fix our Judgments, which all the Convocations can never do, so as to settle other Peoples Judgment concerning things lawful or unlawful, according to the Notions they themselves have of them, or else to impose it whether one will or not, is no less than Tyranny : All *Casuits* amongst Papists, do hold it for a Wrong done to Monks, Fryars, Seculars, and Regulars of any Order, if their *Priors, Abbots, Generals*, or other Superiors, should impose upon them the Observance of any thing besides the Vow they have made to observe the Rules and Rites instituted by their Founder : and we Christians, are we not as much by our Vow tied unto the Lord Jesus, as they are or can be to *Francis, Dominick, Benedictus, Bruno* ? &c. Or, are we more subject to our Prelates than they to their Superiours, by Vow of Obedience : Christ hath purchased his Church a Christian Liberty which she ought not to be deprived of, and 'tis a presumptuous Attempt in any Man, or Society of men, to go about it, and to institute any Religious Ceremonies to be used in God's Worship ; 'tis unlawful for men to add unto God's Institution in Worship, and to say this is true as to the doctrinal, not as to the ritual Part, is as good as to say, Man may not add unto God's Institutions, any of God's Institutions, but mans only, which is a Piece of Nonsense : And as the Church hath no Authority to add to Divine Institutions, or to make new ones upon a religious Account, so it may not, by its Institution, make a thing good or bad, true or false, only it may declare it so to be according to the Rule of God's Word, except we would give it the same Power which some Doctors of the Church of *Rome* give the *Pope*, namely, to alter the Nature of things, as to make that to be Sin which is not Sin, and that not to be Sin which is Sin : I hope we do not entail

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Infallibility upon our Church, nor stretch her Power so as to transubstantiate things; a Prayer made in the House of Lords or Commons, doth not cease from being a religious Duty to become a civil one: Such an Application doth not alter the Nature of it.

To prove the Churches Authority, to institute their unnecessary Ceremonies which we deny, after they have screwed up their Wits with Endeavours to prove it out of Scripture of the New Testament; they can find but one place which they stretch as far as they can, and under the Notion of *Decency* and *Order*, they think they may bring into the Church what they please, not only all *Papists*, but also all *Jewish* and *Heathenish* Ceremonies, if the Convocation and Rulers of the Church think them to be decent and for Order: The Place is, *let all things be done decently and in order*: Elsewhere the Objection I answered, but thus much I shall add, for all their going about to enlarge the Commission, there is a Restriction to be admitted, *Let all things be done to edifying*: That which is granted, is to have things done decently and in order for Edification: Edification is the end, Decency and Order the means, or as we may call it, a decent Order tending to Edification; thus an holy Sacrament must be decently and orderly, or in a decent order administred: This Decency and Order relate to Place, Time, Manner, Persons, Number, as how many Psalms sung, Sermons preached, Chapters read, and the like Circumstances, the Apostle leaves no more to the Churches Liberty, than to order God's Ordinances to be performed in a decent manner: Any Constitution beyond ordering that which before was enjoined, is properly a Law; now Christ is the only Lawgiver of his Church, which receiveth no other Laws but his, and any Laws added to God's Laws, are contrary to them which are really perfect in themselves, in their Reason and Manner, and those of the Church are  
but

1 Cor. 14.40.

v. 26.

but Directions for better observing of Divine Laws, according to the Diversity of Times, Places, and Persons, which are occasional Circumstances, and no new things in God's Worship: The Churches Authority, as I already observed, is but Ministerial to see those things observed which Christ hath appointed, not to institute any new things. *Decency* is when God's Worship is performed with those convenient Circumstances of Gesture, and such as I already named, agreeing not only with God's Service, but also with any grave Assembly: In this place *Order* is strictly taken in Opposition to Confusion, so is *Decency* opposed to the Vice of *Undecency*; hence it follows, that *Order* doth require nothing but what is necessary to avoid Confusion, and *Decency* to hinder *Undecency*. Our Ceremonists must give me leave to make them take notice how they are guilty of the Breach of two things contained in that Chapter; the first of Confusion, for to speak all together aloud, as they do in the use of the Common-Prayer-Book, makes a confuse Noise, and brings in a Confusion; thus they interrupt one anothers Devotion: The Apostle forbiddeth to speak all at once: Cannot they follow the Minister when he reads, and according to the Apostles *Order*, speak every one to himself and to God; Another Breach they are guilty of, is directly against Women keeping silence and not speaking in Churches, yet commonly they speak the loudest. So then if they will, answer the Apostles end, they must act to edifying, which through Persecution, they have not taken the Way to do; he tells them the right Way, Charity, wherein they have been so wanting, *edifyeth*.

Verf. 28.

Verf. 34.

Cor. 8. 1.

Our Ceremonies contribute nothing towards *Order* and *Decency*; Baptism is as decently administered without, as with the Sign of the Cross, and publick Prayers as decently read without a Surplice as with it, but if they be added to cloth Religion, 'tis to accuse her of Nakedness; but

Christ

Christ hath made a sufficient Provision for it, without such things, which they ought not to maintain, except they can prove God is better served with them than without. Now the Apostle's Scope in the place, is to charge the *Corinthians* in their meetings, to avoid Confusion, and what is unbecoming, as to speak in unknown Tongues, or to prophecy all together, which would be very undecent (as in ordinary Company, to hear all talking together) and breed Confusion, and this is the reason, *for God is not the Author of Confusion*: Therefore the Church which is his House, must be a House of Order; he doth not give them leave to bring any new thing of their own into the Church, but only to observe a Decency, and not to speak in unknown Tongues, whereby they would be *Barbarians one to another*, and others would think they are mad: And also in not prophesying all at once, but one after another, to observe an Order in performing the things he writes to them, which he calls *the Commandment of the Lord*; and no doubt this was to reform Abuses about these things crept into their Church. So this Text doth not in the least favour our Ceremony-mongers, and 'tis no Warrant for them to usurp a Power of instituting unnecessary significant Ceremonies with such circumstantial Appertenances as I named a little before, they may direct about God's Worship, but not to bring Innovations into it: I say Appertenances, but not Parts, which yet they confound, though there be a Difference, so a Rochet, Laund Sleeves, &c. are Appertenances, but no parts of a Bishop, a Surplice an Appertenance, but no Part of a Reader, Hair Appertenance, but no Part of the Body.

Verf. 33.

V. 11.

V. 23.

Verf. 37.

A thing which prevails much upon some of them is this, these Ceremonies, say they, in themselves are indifferent, but being commanded by Authority, they become necessary, and we ought to obey them; this Principle they go upon, is false upon these two Accounts.

First,

*First*, The things are not indifferent. *Secondly*, They who institute and impose them may not do it; as to the first, that such things are not indifferent; that is, they may not lawfully be used or not be used. I made it appear, when I proved them to be unlawful and superstitious, which I think to have sufficiently performed. for any thing introduced into the Worship of God, to signifie something in it, and then the Practise thereof imposed upon People without a Warrant from the Word of God, is unlawful, and consequently, far from being indifferent; and suppose in their Nature they were not unlawful as they are, yet upon the account of the Abuse committed about them, they become sinful in their use; the Rule of indifferent things and not necessary is, if they be polluted with Idolatry and Superstition, ought to be abolished: It is most right and sound, saith *Calvin*, to say that the Institutions of God may not be abolished for any Abuse; but Human Institutions being defiled, and so proving hurtful and offensive to our Brethren, are to be abstained from; the Superstition against which true Worshippers of God do fight, came, for the most part from unknown Puddles, and all are soiled with ungodly Error, which can never be removed but by utter abolishing of their Use: Why then do we not simply acknowledge that which is true, namely, that this Remedy of abolishing their Use, is Necessary for taking off Dross from the Church: And *Beza* saith, the Trifles which had proceeded unto manifest Superstition, we have abolished as *Will-Worship*: We also affirm, that they which retain the Relicks of unprofitable Ceremonies, and out of preposterous Judgment do correct rather than abolish them, deserve ill of the Churches, yet some there are, who would have Pastors to put on Garments, which if not by their first bringing in, yet by their Abuses are *Baah's* Garments: you Papists have so abused these Ceremonies that without violating of Religion,

Respons. ad  
Versipellem.

Disput.  
Gen. 66.



ligion, we cannot retain them : We see how those first Instruments of Reformation used the same Arguments against Papists, as we do against our Ceremony-Mongers, and Papists used the same against them as our Ceremonists do against us, so that Cause is the same, only there is more or less in the case, and there is no Pretence to say such things are indifferent, which maketh *Beza* say in another place, how that Text of *1 Cor. 7. 23.* is to be understood of Superstitions, which some do foolishly call indifferent things.

Now I come to shew how they who institute and impose such Ceremonies, have no right, and may not do it, and so ought not to be obeyed : It had been well if they had never given just Cause to question this pretended Power of theirs, which is a meer Usurpation, they go beyond their Commission and cannot answer it : 'Tis to be wished there was no ground to suspect there is in many of them too much of self-Interest ; In the Church of *Rome* their great *Prelates* and *Cardinals*, though sometimes for the present they feel Inconveniences under the exorbitant Power of *Popes*, yet all submit to it, and cry it up, because none of them hath cast away Hopes of raising to that Dignity, and then they will exact from others that uncontrollable Obedience and Respect which once they yielded their Superiour ; so may be some amongst us, as being fed with Hopes at one time or other it will be their turn to have an upper hand in the Government of the Church, are, against their Knowledge, content to stoop and submit to things which in their Judgment they do not approve, because when they come to it, they will use others as once they were used ; if so, 'tis a Ministry of Iniquity, and I appeal to the Consciences of some of them : All these Practises are subservient to such Usurpations, but can never justify them, and in such a case Scripture gives both Precept and Example, and with the Apostles we

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## 4 Discourse about Ceremonies,

Gal. 6. 16.

Upon Colos.  
3. 13.

ought to say; *We ought to obey God, rather than Men:* Nay, with the same, we may boldly refer to the Judgment of such Rulers of Synagogues, and say, *Whether it be right in the Sight of God to hearken unto you more than unto God, judge ye:* Let them not say that what the Apostles did, and what we do, say is upon a different account; we know there are several sorts of Truths; yea, some more important than others; however, every Divine Truth is a Truth to be owned and maintained, and every Divine Truth is of a high Concernment; That which we stand for in our present Questions, concerns no less than two of the three Offices of our blessed Lord and Mediator, the first, his *Prophetical Office*, whether in the Church we may hear any other Voice but his, which is revealed in his Word? Then his *Kingly Office*, whether we may receive and obey any other Laws, Institutions, and Ordinances, but what he hath himself appointed? We own no other Law but what is in and derived from his holy Word, and let *Peace be upon those that walk according to this Rule, and to the Israel of God.* The Determinations of the most famous Councils are to be followed only as much as they agree with it, and the Rulers of our Church have no more Power than they had: We allow of none such Maxims of theirs as these, how in the things in question the Precept of a Superiour doth bind more than the Conscience of the Inferiour can; but we say particular men are allowed to examine the Orders of their Superiours as much as therein their Consciences are concerned, and chuse whether or not they are to obey, for we are not to admit of an implicit Faith and blind Obedience: Neither is it true, that the Subject having the Command of King or Bishop for his Warrant, ought not to examine, but only to perform what he is commanded, a fair way indeed for Men to ride upon the Consciences of others at pleasure. Bishop *Davenant* teaches us a better Doctrine, when

when in Opposition to Jesuitical Blind Obedience, he sheweth how Subjects may and ought to judge with the Judgment of Discretion, the Decrees of their Superiors, so far as in particular they are concerned.

These Matters about Ceremonies were under Debate, not only here, but also in other Parts of Europe, in the Beginning and Progress of Reformation: *Junius* who died a Divinity Professor at *Leyden*, saith, If any Man, either by Civil or Ecclesiastical Authority, will add things not necessary nor agreeable to Order, we would not pertinaciously contend with him, but desire only that he would seriously consider of three things; first, by what Authority or Example he is led to think, that the holy Church of God, and the Simplicity of the Mysteries of Christ, whose Voice only is heard by his Sheep, must be clothed with Human Traditions which Christ doth reject. Secondly, To what end he judgeth that those things should be added unto those that are Divine, for if the End be Conformity with others, it were more Equity that other Churches should conform to those which come nearest to the Word of God (as *Cyprian's* Counsel is) than that these should conform to the others, if the End be Comeliness, what is more comely than the Simplicity of Christ? What is more simple than that Comeliness? If there be no other Reason besides Will, then that of *Tertullian* is to be thought of; the Will of God is the chief Necessity, and the Church of God is not tied unto Man's Wisdom in divine things: The third thing to be thought on is, what Event hath always followed upon human Traditions, as a long Experience doth shew: And as *Polanus*, another Author well known, saith, Superstition stands in choosing Worship to God, or when one exceedeth Measure therein: True Religion worshipeth the true God in a manner prescribed by the Word; false, that is, Superstition, worships God otherwise than he willet, or enjoyneth, and elsewhere, what-

Synag. lib. 9.  
cap. 3, 6, 8.

Lib. 9. cap. 28.

Opusc. pag.  
355.

whatsoever pertaineth to God's Worship, must by him be required; in another place he adds, it is a foolish ill Zeal of the Popish Clergy to use such Player-like Apparel in Divine Service, and thereby to be distinguished from Lay-men; that Difference and Variety under the Old Testament was Typical, but the Substance being come, what mean they to require Types any more? And if upon this matter we will hear few Words more of *Calvin* to *Cassander*, he taught that the Ceremonies ordained by Christ are intirely and uncorruptly to be kept, and nothing must be added to their Institution, as if thy were lame or imperfect, which indeed is somewhat but not all, because by an indirect Shift he would let into the Church all other Rites; but this half Truth is overturned, when he believes a Right given to the Apostles and Successors to institute such Ceremonies in the Administration of the Sacraments which may be for Ornament, therefore he which before confessed nothing should be added, doth now not only admit such By-Ceremonies, but also commends them, yet will he help himself with a subtle Shift, namely, Additions must be allowed, if the Sacrament be not held lame and imperfect, therefore with what Mixtures you will, Sacraments may be wholly changed, and yet all be well, provided you charge not Christ to his Teeth that any of his Institutions go lame and halting.

These Witnesses I bring in, not only to shew their rational way of arguing upon this Subject, but also to let Men see how there were those beyond Seas who stood in Opposition to Human Inventions in God's Worship, and consequently it was not a Spirit of Refractoriousness, as they call it, that made here several learned and pious Men speak and write against them from the Beginning: The Truth is, the most wise God needeth none of our Help to find out means to excite Faith, nor would the meanest Mechanick in his Profession endure, but

but would himself take his own way and not be put out of it: See then how bold are these Men, who will prescribe to God means how to help forward our Salvation, and that Decency which they would make a stalking Horse of, is, as *Pareus* saith, opposed to Vanity, Spots and Riot, it stands not in Hoods, Caps, or Vizards of fond Ceremonies, Thus our Reasons we back with the Authority of some famous Men, and shall do it farther to shew we are not singular in our Opinion; they and we do all draw out of the same Spring, the Word of God: But I now conclude this Point with those notable Words of *Calvin*, *It is Devillish Blasphemy to say that God hath taught Men all that it behoveth them to do: Common by-word here hath place, thou art the Devil's Servant, for thou hast done more than was commanded thee.*

Upon 1 Cor.  
14.

In Deuter.  
Serm. 85.

## Of Cross in Baptism.

**H**AVING thus briefly spoken of Ceremonies in general (for I intend, as much as I can, to contract my Discourse) I must now speak of them in particular: We shall begin with the Cross, whereof the aerial Sign is used in Baptism; this is one of their significant Ceremonies, a Help to Devotion, as they say, which signifieth unto us that we should not be ashamed of Christ crucified: I would know whether and where Christ the only Authentick Appointer of means appropriated to God's Service, teacheth this Doctrine? 'Tis not enough for me to say, 'tis the Doctrine and Practise of the Church, I must be satisfied how the Head and only Lawgiver of the Church hath commanded it; with them 'tis also a sign of Constancy, but to what purpose is this? Doth not the Sacrament teach us the same thing? Are we not with



with him buried by Baptism, and with him raised in Newness of Life? Do we not in Baptism give Christ our Names, take his Livery and Badges upon us, and as much as in us lies, make a Vow to forsake all to follow Christ the crucified? Are we not thereby admitted into his Church to fight under his Banners during the whole Course of our Life against all our Spiritual Enemies? Doth the Sign of the Cross signifie any more than this? The Ceremony is then a superfluous thing, seeing it can signifie no more, nor do more good than the Sacrament doth: This Signification being an Engagement that we shall not be ashamed of the Cross, must be believed, must be in Faith, without which it is Sin, but how can there be Faith where is no Word of Precept or Promise? As there is none at all, but I know what there is in the Practice of this Sign of the Cross in Baptism, namely, an abominable Presumption and Addition to the Sacrament, which is not of the Institution, this implieth as if the Ordinance was imperfect, and something in it wanting which must be added by Man, and we have no more leave given us to add to the Sacraments, than

Rev. 22. 18. to the Word under the threatned Penalties.

And though this Sign of the Cross be an ancient Custom, 'tis never the better for that; *Antiquity without Truth, saith Cyprian, is an old Error.* However the Administration of the Sacrament without it, is much more ancient: Wherefore, when Water, thorough the fault of the Pipe, or of some other Cause, groweth bad and corrupt, we must go to the Spring: *Illud verum quod primum*, saith one, that's true which agrees with the Institution; the *Valentinian* Hereticks first used the Cross in Baptism, and gave also the Lord's Supper to Infants, which must be owned to be ill, because they could not examine themselves, nor discern the Lord's Body, and as this Custom hath been left, so there was as much Reason to have left the other, as others have been too, when

when Men found cause for it; 'twas a Custom in *Protoper's*, some say in *Cyprian's* time, at the receiving of the Lord's Supper, to sop the Bread into the Cup, this continued for some hundred of Years, and lasted as long as that of Infants receiving of the Lord's Supper, but were left off, not without good Reasons, so might Cross in Baptism have been left with as much Reason, for sopping was not worse than it, sopping was an Alteration, and Cross an Addition, which is as bad every jot as Alteration if not of the things instituted, yet of the Institution, as making it insufficient or imperfect by it self alone, for when Christ said, *do this*, he meant as well do this only, as do this all; more is to be said for sopping, which was used by Christ at the very Table of the Supper, but the Sign of the Cross was never used by the Lord Jesus: If crossing ought to be used in Baptism, the Apostles in their Doctrine concerning it would have made some mention of it, except some would think they then did not know, or cared not to use the best way of signifying Christian Valour and Constancy in fighting under Christ's Banner.

If this Sign of the Cross, or any other Ceremony in Baptism be referred to Order or Decency, as it is, is it not thereby blasphemously to accuse the Baptism of *John*, and of the Apostles, which was without it, of Disorder and Uncomeliness? Whereas the Comeliness and Dignity of the Sacraments is to be esteemed by the Word of God, by the Institution of Christ, by the Simplicity of the Gospel, and by the Practice of the Apostles, nothing is more decent and orderly than that which Christ commandeth and alloweth, nothing more undecent and unseemly than that which Men invent in the Service of God, and in the Celebration of the Sacraments, thereby inverting and perverting the holy Ordinances of God; Is it not a strange thing, that though in Scripture the Cross be neither commanded nor permitted, yet the

Rule

Rule is, *Cross or Baptize not*, a Child shall be deprived of the Sacrament, of the Seal of the Covenant, if the Addition of the Cross be not with it, this is as bad, if not worse than Anabaptism, and I think they have more to say for not baptizing Infants, than these People have to deny Baptism upon such an account, and no doubt that hath made several *Anabaptists*, for some Men being in Conscience dissatisfied with that Ceremony, would not have their Children baptized with it; thus they had rather to keep them unbaptized; but rather than they should not be at all, having kept them so till they were older, they inclined to have them baptized in their way. I cannot tell how those that have a Commission from Christ to preach and to baptize, can answer at last for refusing upon such an account to baptize; for they disobey the Commission: 'tis most certain the Lord never said, baptize with the Sign of the Cross, but *baptize in the Name of the Father, of the Son, and of the Holy Ghost*: So that except Men refuse to be baptized in that Name which no body doth, being a visible Member of the Church, 'tis an abominable Wickedness and Disobedience upon such an account to deny Baptism; with a just Cause we complain against *Papists* for taking away the half of one Sacrament, and have we not much more reason to cry out against those amongst us, who having a positive Command to baptize, do wilfully and unjustly deprive the Children of believing Parents of the Seales of the Covenant which God hath absolutely ordered to be administred unto them?

In Popery the Cross is not only an Occasion of Superstition, but is also made an Idol, they kneel before, and as such do Worship it; and where they pretend to have a piece of the Wood of the Cross, they lay it up as a most holy Relick, have Days appointed to come kiss and worship it upon their Knees, they suppose Miracles to be done by it, and have Prayers made for it; ought

ought not the Thoughts of this, make any one that hates Idolatry to detest and abhor the Idol, and not so much as to endure the Sight of it: but not only the Cross, but also the Sign of it is abused amongst them, they believe the Sign of the Cross, *Opere operato*, as they call, of it self, and being made, hath the Vertue to drive away Devils, and to this same purpose they use it in Baptism, in consecrating Churches, baptizing of Bells, making their Holy Water, exercising, saying Mass, and in every thing else they do in Religion, so that amongst them there is not one Ceremony more generally abused than this; they use it also to keep off the Thunderbolt, and if in a Morning when they go out, they do but make the Sign of the Cross, they think themselves safe enough for the rest of the Day: And though amongst us it be not abused to that Degree, yet still it is in some Degree: But as I would not drink out of a Cup where I know there hath been Poison, thus in Matter of Religion, I would have nothing to do with any thing that was and is still in the *Golden Cup full of Abominations of the Mother of Harlots*. Away then with Popery, for of the Word *Papa* every Letter makes a Word, *Poculum aureum plenum Abominationum*, *The Golden Cup full of Abominations*. Rev. 17. 4.

Two things more I shall add to this: *First*, How the Cross and Sign of it is the chief Idol of Popery, and the thing most abused amongst them, for though their Wafer-God be their essential Idol; yet it never becomes a God, except the Sign of the Cross be many a time made over it, and this I may call the proper and essential Mark of the Beast, which in Scripture is said to be in the *right hand or in the Forehead*, which is thus, whensoever they make the Sign of the Cross, 'tis with their Right Hand Part on the Forehead, the right and left Arms, and Part on the Breast, pronouncing these Latine Words, *In nomine patris*, &c. The first thing they

they teach their Children is to make that Sign of the Cross, at their Graces before and after Meat, they ever use the Sign of the Cross, 'tis the first and last thing they do when they rise and when they go to Bed, and in a Morning before they go out, they look upon it as an infallible Preservative against ill Accidents; and if any Mischance befalls one, they will say it is because he did not before make the Sign of the Cross, and that's the chief thing their Priests do commend to Children and others, be sure whatsoever you do to make the Sign of the Cross; and when they come into their Churches and and go out, the first and last thing they do, is to dip a Finger into their Holy-water-pot, and to make the Sign of the Cross: When they go to, and come from Pilgrimage to their pretended Saints, they never are without little Crosses, either on their Hats, Cloths, in their Pockets, or somewhere else about them, and this is one of the Merchandises they buy in such Places. All their Souldiers, or *Pilgrims*, as they called themselves, that went to their Holy Wars, either against the *Saracens*, or against the poor *Albigenses*, *Vandois*, and the like, crossed themselves, or had a Cross on their Cloths, whence were called their *Cruciada* or *Croisade*. In few Words, Crosses they have in their Churches, Convents, Gardens, Houses, High-ways, and every one carries Beads and Crosses, they are to be seen in their Pulpits, and Altar-cloths upon every Church (this we are not free from,) Cross here, and Cross there, and Cross every where, and they look upon the Cross, and the Sign of it as an universal Remedy against all manner of Evil: They say, that as many as are not marked with the Sign of the Cross upon the Forehead, are damned and reprobate, as is noted by M. Rogers.

Analys. pag. 77.

And more particularly, to shew how this Cross and aerial Sign of the Cross is the Characteristical Note and Mark, or Name, or Number of the Name of the Beast, former-



formerly, and of late, as I know it out of certain Knowledge, because some weak Protestants beyond the Sea, would out of Fear pass for Papists; Priests; and others used two ways to find them out; first they asked whether they had any Cross and Beads, which never are one without the other, if they had none, then they called them Heretick, and used them accordingly; but if they had, because it was herein an easie thing for them to counterfeit, then to discover them they put them to this further Tryal, namely, to make the Sign of the Cross upon themselves, and hereby they commonly found them out, for Papists have a certain Rule for it, as what Place to begin at, then where to follow, next either right or left Arm, and where to end, but the poor Protestants, not being used to this Ceremony, usually mistook, and this was the *Shibboleth*, when they were surprized to steal away. *Bellarmin* and *Stapleton* call the Cross, one the Character of their Glory, and the other a notable Sign whereby to know a Catholick.

I hope this makes it clear enough, how the Cross, or Sign of it is the Mark of the Beast, seeing within his Kingdom in Matters of Religion nothing is done without it; why then should those that say, they are the Followers of the Lamb, take and receive it upon themselves? Surely Scripture saith, the Names of those that have the Mark of the Beast are not written in the Book of the Lamb, why should we have amongst us such an Idol of Jealousie, so abominably abused to Idolatry? And this leads me to the second thing I promised to speak of, namely, how things abused to Idolatry, though once never so good, ought quite to be rejected; this I say not of my own Head, but out of the Word of God, and shall out of many Instances bring only three: The first is, of the Name *Baal*, which signifieth Lord, a true proper Name of God, a good Name indeed, yet because it had been abused and attributed to the Creature,

and to the Idols of the *Affyrians* and *Caldeans*, as I said before, God abhorred it, and would no more be called by that Name, *Thou shalt no more call me Baali*, thy Lord, *for I will take away the Names of Baalim out of her Mouth* : The second Instance is that of *Groves* or *Altars*, once they were good and acceptable things unto God, for *Abraham* built one, so *Jacob* by God's Command, did build another : But when once God had settled the Place of Worship, all such became abominable, and those Kings who either did set them up, or continued them, are branded for it, as those who threw them down, are highly commended. The *Third* Instance is that of the brazen Serpent, which, though set up by God's special Command, yet when the People had committed Idolatry about it, King *Hezekiah* destroyed it, wherein he did that which was right in the Sight of the Lord, he removed the high Places, brake the Images, and cut down the Groves, and brake in pieces the Brazen Serpent.

At this time the Cross and Sign of it are no better than those things were then, surely the Altar of *Damascus*, or the Copy of it, was an Idol in *Jerusalem*, as well as in *Damascus* ; and was not the Idol of *Baal* called the Idol of Jealousie in God's House, an Idol still ? Is the Cross an Idol amongst Papists, and shall it not be so amongst us ? What Privilege have we for it ? *Parker* proves it according to the Tenor of the Words, to be not only *significative*, but also *effective*, they make it a Sacrament in effect, as Papists do *Confirmation*, by Baptism they bring the Infant into the Church, and by *Confirmation* make it a Souldier of the Church, so we do the same with Baptism and the Cross, yet a high Place is given it in the Ordinances, as the daily use of it, the Canon for the use of it, and the Testimony of some Writers do witness, the Canon calls it an *honourable Badg*, this gives it a Place of Honour, and *Hooker* calls it a *sacred or holy Sign*, attributing great Vertue to it, and affirming

Hof. 2. 16, 17.

Gen. 12. 18.  
Chap. 35. 7.

2 Kings 18. 3.

2 Kings 16.  
Ezech. 8. 3.Part. 1 pag. 33,  
91, 129, 160.

Can. 30.

De polit lib. 5.  
cap. 65. fol. 160.

firming no means to be more powerful to preserve a Man from deserved Shame, and to stir up Devotion, than by this signing of the Forehead with the Sign of the Cross; thus Mountebanks use to commend their Drugs as infallible and present Remedies for all manner of Diseases; but the very Words in Baptism are very emphatical, and give it the Vertue of a Sacrament, thus they once having received it, think themselves engaged to maintain, and right or wrong to defend it, and from Papists whom they had it from, to borrow Arguments to do it. Shall not at last such things arise up in Judgment against those who sin against so great Lights, and also be Witnesses, as well as Stones, which are Witnesses, and hear the Word of God, *Joshua said unto all the People, Behold, this Stone shall be a Witness unto us*, Josh. 24. 27. *for it hath heard all the Words of the Lord which he spake unto us.* God hath given a sufficient Warning against such things. *Perkins* hath a large Discourse upon this, and *Dr. Fulk* shews how the Devil did sow the Seed of Idolatry by the Cross of *Valentinus*, after him *Montanus* nursed it, and got it Credit in religious and civil Uses, which he collected from *Irenaeus* and *Epiphanius*, but both *Valentinus* and *Montanus* were Hereticks.

As for *England*, it had no Cross at all, till *Austin* the Monk brought it in. So, have we not cause to think, that there is the accursed thing amongst us as long as we retain such things as have been, and are daily abused to Idolatry? Wherefore, let us put it away, and give Glory to God, or else we are in great danger of falling before our Enemies, whether Temporal or Spiritual, for whoring with other Mens or our own Inventions; and if any one talketh of Peace and Happiness, then *Jehú's* Answer to *Joram* is at hand, *What Peace so long as the whoredoms of thy Mother Jesabel and her Witchcrafts be so many*: As long as we uphold the Spiritual Filthiness of *Jesabel* and *Romish Babylon*, whom we brag to be allied un-

Gen. 35. 2, 3. unto: If like *Jacob* we have a mind to go to *Bethel* to build an Altar for God's Worship, then, as he did, we  
 Josh. 24. 14. must remove all Idols out of our House, and as *Joshua* commanded the People to do; put away the strange Gods,  
 1 Sam. 7. 3, 4. and *Alstared* their beloved Idols, from among you, which they did accordingly: Here was a People over Head and Ears in Calamity, highly oppressed by the *Philistines*, for the which, in them was Humiliation, but they wanted Reformation, the Prophet *Sammuel* bids them with Humiliation to joyn Reformation, and they should have what they desired, and the Event answered the Promise; thus all Popish Idols and Superstition by a thorough Reformation ought utterly to be removed, if we have a mind to please God, and to be received under his Protection.

Something more I must say to this, before I leave it: The Cross amongst Christians is what the Brazen Serpent was amongst the Jews; 'twas good at first of Divine Institution, and when it had ceased to produce those Miraculous Effects, for the which it was erected, was indifferent, but when it came to be abused, it became evil, then a good King brake it in pieces; so once amongst Christians the Cross was good: Christ to save Mankind was appointed to suffer on it, yet herein inferior to the Serpent, that the Wood of the Cross never wrought any Miracle, after the Passion it was indifferent, I mean the very same upon the which our Lord was crucified, to have it or not, but the Multiplication or making others in Imitation, was unnecessary, but after Idolatrous Worship was rendered to it, it became abominable, and so must be destroyed as being an occasion of Idolatry.

They say this is an ancient Custom of the Church, well let it be, yet that doth not take away the Abuse, nor make it a jot the better, is the Devil the better for being a Liar and a Murderer from the beginning, though

though at first he was a most excellent Creature; but to the Point of Baptism, of old there hath been some gross Abuses, as first, the delaying of it, which though it doth intimate, they did not absolutely believe it necessary to Salvation; yet it argues in them a Contempt, or else a Neglect of that holy Sacrament, we read in the Book of the Acts, how as soon as Men were converted they were baptized, as in the case of those that heard *Peter's* Sermon, of the Eunuch, and of the *Centurion* and his Household and Friends: But some of the primitive Christians, I mean 300 Years after our Saviour delayed it, as *Constantine the great*, who was not baptized till he was 65 Years old, which was the 31 of his Empire, in *Nicomedia*, by *Eusebius*; his Son *Constantius* was baptized only at the point of his Death; so *Theodosius the great*, and the other *Theodosius* did put it off for a long time, and *Valentinian* delayed it, being willing to have been baptized by *Ambrose*, but was prevented by Death, *Jerome* and *Ambrose* were not baptized till they were 30 Years of age, *Austin* was a Manichean till 31, and then, and not before, baptized by *Ambrose*, so amongst the Greeks, *Chrysostom*, *Gregory*, *Nazianzenus*, and *Nectarius* Bishop of *Constantinople*, entered into Orders before he was baptized: This was an ancient Custom, even amongst great Men; yet I hope now none will commend them for it, for certainly they might much sooner have made a Confession, and given an account of their Faith, as no doubt they were able to do.

We know some (but I think none of those I named) had a strange Reason for so long putting off their being baptized, namely, that they might be the more at liberty to indulge themselves in their Vices, for they used to excuse their Failings with this, that they were not yet baptized, for they thought they were punctually to perform their baptismal Vow to be dead to evil Works, and raised in Newness of Life, one tells us, they had

Acts 2. 38, 41.  
chap. 8. 36, 37,  
38.  
Chap. 10. 47,  
48.

Cyprian.  
this



this false Notion, that there was no Pardon for those who after Baptism relapsed into Sin, which was the Error of *Novatian*.

On 1 Cor.  
chap. 15.

In those Times there was a worse thing practised about Baptism, for *Chrysostome* in one of his Homilies speaks of an absurd Practice of some, to put a living Man under the Bed of the deceased, and then the dead person was asked whether he would be baptized, whereupon he that was under the Bed made answer for the dead, and desired Baptism, and him they immediately baptized in the place of the dead, and this he justly calls there a piece of meer Mockery, an histrionical Sacrament, a ludicrous Prophanation of Baptism, for thus they did but act a Part in a Play: And indeed, I believe our Questions in Baptism to the Child, and the God-father's Answers come very nigh to this, for the Child, though naturally alive, yet wanting the Use of Reason and Senses, is as good as morally dead.

3 Conc. Car-  
thag. Can. 6.  
and Conc.  
Trullo. Can. 83.

Further, to see the Errors of primitive times, baptizing of the dead was anciently used by some Christians, as it was usual to give the dead the other holy Sacrament, as both appear to have been practised out of two ancient Councils, in which is a Prohibition against that Administration of Baptism, and of the Eucharist, to the Bodies of the deceased; the Grounds of these Practices are given by *Zonara* and *Balsamon*; and if we must believe *Buxtorf*, so well versed in the Tongue and Rabbinical Learning, in his *Synagoga*, the Jews had the same Error about Circumcision, for if the Child died before the eight Day, he was circumcised in the Burying-place.

Disput. 17.  
De Baptismo.

After this we must agree with *Scaliger*, who out of *Lactantius* and *Austin*, speaks of the Dotages of the primitive Church; which he calls *Ineptie patrum & Ecclesie Doctorum*: So we must say of the Sign of the Cross in Baptism, which once was introduced into the Church, though

though perhaps without an ill Design, but hath, thorough Superstition, been continued therein, and is abominably abused in the *Romish Church*: Hence we may see how those things that are brought into God's Ordinances, without a Warrant from his Word, thorough a just Judgment become a Snare, as Altars proved to *Ephraim*; wherefore they ought to be left off and forsaken, and the Lord never blesseth what he hath not appointed in his Worship. Now I say this, every Image or Likeness for a religious Use is forbidden in the second Commandment, but the Sign of the Cross in Baptism is a Likeness for a Religious Use, wherefore it is forbidden by the second Commandment, whose Latitude no Man may restrain.

Hof. 3. 11.

### Of the Surplice.

NOW I proceed to another Point, which I shall be the shorter upon, because some things I already said concerning the Cross that may be applicable to the Surplice, which say they, signifieth Purity and Righteousness required in Ministers, yet with some Country Ministers, that Purity is very foul, as well as their Surplice, where we have seen some make use of them as of Hankirchifs, and so dirty that they spoiled the Decency: However, *Angels appeared in white Apparel*, and in the Book of Revelation, *Ministers are called Angels*: This indeed is a strange way of arguing for People who pretend to much Reason: Thus, because God calleth himself the *antient* of Days, he may be represented as an old Man, with a grey Hair and a grey Beard, as *Papists* do, so may *Ananias* be represented with a Surplice, because St. Paul calls him a *whited Wall*: I also should have said the Holy

Dan. 7. 9.

Acts 23. 3.

Luke 3. 22.

Ghost may be represented under the Shape of a Dove, because he appeared so in our Saviour's Baptism; but if to prove the Surplice a Sacrament (for that's the long and the short of the business) only it wanteth God's Institution, though it hath Man's) and that Sanctity wherewith Ministers ought to be endued, we have no better Grounds in Scripture (for if we had we would fetch it) than Angels appearing in white Raiments, we have nothing but Apparitions to ground it upon: Out of this way of arguing we should also conclude, that every Minister should have six Wings fastened to his Body, with certain Faces like Faces of Lyons, Eagles, Oxen, &c. because Angels have so appeared, and nothing of black about them, no black Caps, no Tippetts, nor Hood, because Angels appeared all in white.

Isa. 6.  
and Ezech. 1.

Jud. 23.

It cannot be denied but that this white Garment is an Invention of *Poper*y used in most, if not all their religious Worship, hardly any *Foppery* is acted amongst them, but this is in, nay, it is ever used in the very Act of Idolatry, for idolatrous Ends; hence one may judge how defiled it must be, but say they, amongst *Papists* 'tis consecrated, not amongst us, as for that, it may as well be consecrated as Altars, Churches and Church-yards, however we ought to *hate even the Garment spotted by the Flesh*, not to bring them in, and make significant Ceremonies of them, this might very well be spared, and no hurt in the case, as there is some to use it; but say they, 'tis appropriated to an holy use in God's Service, reading of his Word, &c. But the thing is never the more holy for that, or else the Pulpits, Tables, Table-cloths, Cups, Railes, Bells, Seats would be so, for they are appropriated to God's Service in their kind as the Surplice is; As to Decency, is not a black Gown as decent as a Surplice? The Worship of God doth not consist in Garments or such Ceremonies, that's good for those who will make Religion as pompous as they can, like the

*Romish*

Romish Church, and we imitate it upon Coronation-days, but Soundness and Purity in Doctrine, Simplicity in Worship and Holiness of Life, is what we ought to stand upon, so then the use of Surplice or Font in Baptism, gives them not any Sanctity no more than have the Bottles wherein is the Wine to be used in the Lord's Supper, or the Mud and Banks that contained the Water of *Jordan*, where Baptism was administred: Now amongst the several Evils this idle Ceremony causeth, this is a great one, that it stops the Course of the Gospel, the Church is deprived of the Labours of many a good and learned Man; the wearing of it is so necessary a Qualification, that *no Surplice no preaching*, and time hath been when Men, neither ignorant nor scandalous, who had a lawful Call to the Ministry, being distressed between two, either to be deprived of the Exercise of their Ministry, a thing more grievous than the Loss of their Places, or else to do things contrary to their Consciences, were put to a sad and lamentable *Dilemma*, either to be deprived of all, or else to comply with the times, and become Hypocrites: We justly blame the Violence in *France* offered to the Consciences of People, and yet here hath been done as ill, though in another kind, within these 30 Years, till the time of our late Deliverance: We made nothing of above a thousand poor Ministers at once, upon the account of these Superstitious Rags and Ceremonies, turned out of all into the wide World, ready they and their Families to perish for Hunger and Want; but when seven of our Bishops were sent to the *Tower*, where they were in no danger to be starved, how highly were we concerned, abhorring such an unlawful Violence, as indeed it was, but this sheweth great Partiality: Well, as to the Surplice, that Garment of *Baal*, amongst the rest of Ceremonies, hath been the Occasion of a World of Mischief, we had it from Popery in time of Popery, and hath been continu-

Antichr. de-  
monstrat. cap.  
11. 26.

Page 246.

ed since Reformation. Dr. Abbot calls all the Priests Garments, whereby they are distinguished from the rest of the Church, a special Part of the Character of the Beast, the Surplice is the chief of them.

Upon the purpose of the Streights, which some, who involuntarily use that Garment, are put to, I now here set down a Speech by Hooker, made in their Person : Brethren, our Heart's Desire is, that we might enjoy the full Liberty of the Gospel, as in other Reformed Churches they do, upon them the heavy Hand of Authority, hath imposed no great Burthen : But such is the Misery of these our Days, that so great Happiness we cannot look to attain unto ; were it so that the Equity of the Laws of Moses, could prevail, or the Zeal of Hezekiah could be found in the Hearts of those Guides and Governors, under whom we live, or the Voice of God's own Prophets could only be heard, or the Example of the Apostles followed, yea, or their Precepts be answered with full and perfect Obedience, these abominable Rags, polluted Garments, Marks and Sacraments of Idolatry, which Power as you see, constraineth us to wear, and Conscience to abhor, had long ere this Day been removed out of Sight and Memory, but as now things stand, behold to what narrow Streights we are driven, on the one side we fear the Words of our Saviour Christ, woe to them by whom Offences and Scandals come ; on the other side, at the Apostle's Speech we cannot but quake and tremble ; If I preach not the Gospel, woe unto me : Being thus hardly beset, we see no other Remedy but to hazard our Souls one way, that we may the other way endeavour to save them. touching the Offence of the weak, we must therefore adventure it, if they perish they perish, our Pastoral Charge is God's absolute Commandment, rather than that shall be taken from us, we are resolved to take this Filth and put it on, although we judge it to be unfit and inconvenient, that as often as we pray or preach so arrayed before you, we do, as much as in us lies, cast away your Souls that are weak minded, and to bring you into



into endless Perdition : But we beseech you Brethren have care of your own Safety, take heed to your selves, that ye be not taken in these Snares which we lay before you, and our Prayers, on your Behalf, is, that the Poison which we offer you, may never have Power to do you harm. Thus Conformers of that sort, that hold Ceremonies to be only inconvenient, but not unlawful, declare their Minds to excuse their Practices which they are ashamed of, and that they do it with Grief ; but the Author, who is none of their Friends, hath his Design, to shew, notwithstanding their violent Checks of Conscience, they did better to conform than not to preach ; but what an unwarrantable thing is it for such Trifles to drive Men into such Anguishes, as with the Bishops of *Asia*, to cry out, *Nos non nostra voluntate sed necessitate, &c. We subscribed not willingly, but upon Constraint, not with Heart, but with Hand?* Evagr. Hist. lib. 3. c. 9.

But to return to the Surplice, it is not only a Ceremony in it self, but there is also a Ceremony in the using of it, for commonly after the Minister hath read, he puts it off before he goes up to the Pulpit, and if he comes down again to read at the Desk, for the Pulpit is thought no fit Place for that, then he puts it on again ; though we see some to save themselves the trouble of putting on and off, go in it up to the Pulpit, and after Sermon come down to read at the Altar what remaineth to be read, let them shew me any Profit thereby arising to be compared with the Loss of one Soul thorough Offence given : They say we have Tables, Table-cloths, and Bells, and take no Exception thereat, but there is reason upon the account of the Difference, for such things are of a civil use, but Cross and Surplice are not : *Brightman's Answer*, which is very short to Bishop *Jewel's* Allegations for the Antiquity of distinct ceremonious Apparel used by Ministers in their Ministration, may give a farther Satisfaction about this point.

## Of Kneeling at the Lord's Supper.

NOW we must come to another Head, kneeling at the Lord's Supper, any of the three Postures, standing, sitting, and kneeling practised by Protestants, may be used, provided there be in it no Superstition, which we ought to avoid the very Appearances of, the two former are not lyable to Exception, but the last is, because 'tis a Posture proper to Prayer and Adoration; sitting is a Posture fit for People at Table, standing is the Posture of those who are ready for a March, and of Passengers, as we are all in this World, which was represented by the Rites of the Passover, *With Loins girded, Shoes on the Feet, Staff in the Hand, and ye shall eat it in haste*:  
 Exod. 12. 11. Leaning is a posture mentioned by the Evangelist according to the manner of being at Table used in those Countryes, even leaning on the Breast one of another, but now this affords no matter of Discourse, as to the other three Evangelists, they every one speak of sitting: As near as it may be, we ought to observe the Posture used by our Saviour and his Apostles: But here we shall speak only of kneeling as the most apt to be abused.

John 21. 20.

It is known how in the Church of Rome, the Priest, when he is about that idolatrous Consecration as they call it, doth many times bow Head and Knee, whilst the standers by, are all upon their Knees, specially when the Mystery of the Pageantry is finished, and the Elevation made, then all do adore the Wafer; now to shew we have Notions of the Lord's Supper, different from theirs, and that far [from approving their Idolatry and Adoration of Wafer or Bread, we abhor and detest it; 'twere a Christian Prudence not to give

give them the least ground to think we are of their Mind : Though the brazen Serpent was of God's own Appointment, and great things had been daily done, nay, though it was a Figure of Christ lifted upon the Cross, yet People might not kneel before it, for it was the Work of Man's Hand: They might indeed kneel before the Ark, because in a special manner the Glory of God was present there, but they might not before the *Cherubims* of the Vail : True Worshipers must avoid the Rites of Idolatry, for all the Difference we can make in some Circumstances : The Heathen, out of an ancient received Custom, did in their lower Chambers in the Forenoon hang out consecrated Boughs ; what could have been said of Christians, if they had also hanged them out, though unconsecrated, out of an upper Room, and in the Afternoon. Would to God we had none of these heathenish Customs, as Maypols, Green Boughs at certain times of the Year, at the Windows of our Houses, and in the very Churches ; but two great Abuses are committed about this Posture of kneeling, the one most cruel, to deny the Sacrament to those who believe in Conscience they may not receive it in that Posture : This, if the Party be otherwise well qualified, I look upon as unwarrantable, at least the Posture ought to be left indifferent ; the other Abuse is, that an Ordinance of God, instituted to be a Seal of the Pardon of our Sins, is made use of for a prophane End, namely, to qualifie a Man for civil Offices, for except he receiveth the Sacrament kneeling, he shall not be admitted to any publick Place.

*Of*

## Of Altars.

IN the Celebration of the Lord's Supper we ought wholly to cast off all Popish Ceremonies, as those that cannot be continued without nourishing that Superstition whereunto they served of old, and this brings us to another Point relating to the Lord's Supper, namely, to *Altars*; hereupon the Church is indeed too superstitious, as if in part we would bring in the old Ceremonial Law, or the Popish Worship, and after this rate we must call the Lord's Supper the Sacrament of the Altar, as Papists call the *Mafs*, for we have *Priests*, that's the Name we give our Ministers, we have *Altars* with Steps to come up to them, railed about, in their Situation we observe, *East* and *West*, Offerings are made towards it, Men bow at it, that Part wherein it stands, must be holier than the rest of the Church, for at the side of it the Ten Commandments, and some other Part of the Service ought to be read, thence by those who are the thorough-paced Ceremonists, blessing is given to the People, we adorn them with the diminutive of the Name of *Jesus* embroidered, we have Candlesticks and unlighted Candles upon it, we formerly had Crucifixes upon them, and nothing is wanting but saying *Mafs* (for we have what we call *Priests*) to make it perfect Popery: Are we not ashamed to have all these Trinkets in our Churches so like to Popery, if not so; why should we not call it the Communion Table? St. *Paul* calls it

1 Cor. 10. 21. *the Lord's Table*, and why should we borrow all these things and Names, from the Synagogue of *Anti-Christ*: Those who have been beyond Sea, and in Popish Countries, and have seen their Churches, may have observed what I say.

And

And now I am speaking about Altars, before I leave it, I must take notice how to prove that Men may institute things belonging to Divine Worship, they use an Argument fetcht very far off, the Altar at *Jordan*, built by the Children of *Reuben, Gad*, and half the Tribe of *Manasseth*: But 'twas not upon a religious, as the other Tribes thought it had been, which made them so stirring in the Business, but upon a civil account, and a Memorial as they declared, no more holy than a Landmark: I cannot but once more think upon the Fancy, to say, that Candles upon the Altar do signifie the Light of the Gospel, but our Lights are out: In this Papists are more in the right than we, their Candles are a burning, but can a Candle unlighted signifie Light, that there is hope of Light, or that there hath been a Light, it may, but surely we are out, to think a Candle out, is the Sign of Light? Lord heal our Blindness, this is the Effect of instituting morally significant Ceremonies, which are condemned as well as sacramental: And seeing God will be worship'd by the Rule of his Law, and therefore doth detest all feigned and intruded Services, it is undoubtedly contrary to Faith, that any thing be added to his Precepts by the Judgment of Man; so we must not wonder to see such Intrusion attended with so bad Effects.

*Josh. 12. from 10. to 34.*

### *Of bowing to the Altar.*

NOW we must come to our bowings, whereof we have two, one to the Altar, which is to bow to Wood and Stone, to the Work of Man's Hand, which is *ἀνθρώπων ἀντιθέσπον*, not only without, but also against Scripture; here is a Worship expressed by an outward

Act, bowing, which is not denyed, only they say, they worship not the Altar but God before the Altar, so *Papists* say, they worship not the Image but God before the Image, so the Jews might say, they worshipped not the Golden Calf, but God before the Golden Calf; however in the second Commandment God hath as expressly as can be, forbidden to bow down before any Image or Likeness of any thing: This is performed in the Church, the Place appointed for God's Worship.

In the just and  
sober Vindica-  
tion of the Ob-  
servation of  
the 30th. of  
January, &c.

But this having more at large been handled elsewhere, I shall add these few Words, how there are different Degrees of Idolatry and Superstition, whereof the very least is carefully to be avoided: They who worshipped the Sun and Moon cannot be excused from Idolatry, however 'tis not in such a Degree, and so grossly as of those that worshipped Kine, Calves, Snakes, Crocodiles, &c. and rational Men will own it is a worse Degree of Idolatry to worship Stock and Stones, than living Creatures which are God's Works, when others are Man's: Now indeed Idolatry committed by Christians, as we all know *Papists* do, is more abominable than that of Heathens, because they sin against greater Lights: So amongst Christians, they which know most, and are better acquainted with God's Will revealed in his Word, are more guilty than those who know less, for they ought to act according to, and be guided by their Light: Was it a fair and Christian-like thing for some *Jesuits* in the *Indies*, when they found that barbarous People unwilling to forbear worshipping their Idols, amongst them to set up Crucifixes, and then boast of that kind of Wit, how they had brought them to adore the Crucifix? A rare Mixture, and a fine trimming of Worship indeed, whereby they withal strengthened them in their Idolatry; instead of removing their Idols, they only increased their Number with bringing a new one amongst the old ones, though under a specious Pre-  
tence



tence of Christ crucified, but in matter of Worship, all Pretences are not worth a Straw: Remove the Cause and the Occasion too, do neither countenance nor encourage it in the least, if Altars be unto us a Sin, we must not make Altars to sin, rather no Altars at all, if they prove Snares: False Ways are many, whilst there is but a true one to please a God jealous of his Honour, namely, to make his revealed Will the Rule of his Worship, and no other.

Hos. 8. 11.

As to bowing in matter of Religion, it is an outward Act of Worship to be performed to him that is the true Object thereof, and to none else. David, under the Type of Solomon, speaking of the Kingdom of Christ, saith, they that dwell in the Wilderness shall bow before him; which two Verses after he calls, shall fall down before him, pay him that Honour which is due to God alone; so the very Act of Idolatry is expressed by the Name of bowing, which God, as already observed, doth positively forbid in the second Commandment, and was after repeated, not only by Moses, but also by Joshua in the very Words, nor bow your selves unto them, which is rehearsed in the 16th. v. of the same Chap. and bowed your selves to other Gods, to Stock or Stones, and when 'tis observed how after the Death of Joshua, the People did evil in the Sight of the Lord, and committed Idolatry, it is represented in the same Words, and by the same Act, no less than thrice in the same Chapter, they bowed themselves, and bow down, so that very Act being misapplied, must need be abominable and idolatrous.

Psal. 12. 9, 11.

Deut. 5. 9.  
Josh. 23. 16.

Judg. 2. 12,  
17. 19.

But to conclude this Point, God forbid I should charge the Church of England with Idolatry, for their bowing to the altar. I verily believe they know and do better, though the ignorant sort of People are apt to entertain wrong Notions about such things, but indeed I do not know how to clear them from the Appearance of it; they bow to an Altar as a Papist doth to an Image

and to a Crucifix, whether they make this the Object of their Worship, or do worship God before it, or before an Altar, the Lord alone the Searcher of the Heart, knoweth; neither can I clear them from Superstition in their always bowing towards a certain Place and no other: All these Prejudices conceived against them, they might easily remove, if they would part with that Ceremony, in leaving it off there is neither Harm nor Danger, when there may be both in the continuing thereof: Can any rational Man deny it were better and more Christian-like, quite to forsake it than to give Offence to so many, and Occasion of stumbling to some that are weak, and also Ground of Suspicion, that if there be no Idolatry, there is at least Appearance of Superstition, which by all means ought to be avoided; this tends neither to Decency nor to Order, because it doth not edifie, which ought to be the End of the other two; but notwithstanding any Reason, they will keep it, *nec possunt dicere quare*, without any true found ground for't.

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*Of bowing at the Name of Jesus.*

THE other bowing we have, is at the Name of *Jesus*, we are not satisfied to have it at things, but at Names and Letters too: If we must bow when spoken, why not when written; like the Pharisees that were careful to have the Name of God and some Words of his Law about them, made broad their *Phylacteries*, and enlarged the Borders of their Garments, but without made the Commandments of God of none effect. We know we can never do enough to express Honour, Veneration, and Adoration to our blessed Lord and Saviour, but this ought to be rightly placed, not upon the Sound and Letters of his Name, but upon his Person, who

who is God, blessed for ever: If it be due to the bare Name, why not to that of *Christ*, also to that of *God*, of *Immanuel*, and some others given him in Scripture, at last the Cross, the Nails, the Crown of Thorns will challenge the same: Those who are for such things as these, I desire seriously to think upon that Scripture, when St. Paul saith, *Though we have known Christ after the Flesh, yet henceforth know we him no more.* After the Flesh, no more after the Letter, but only after the Spirit, things must be spiritualized: if we must bow at the Name, then at the Name of *Jesus* Son of *Nun*, of *Jesus* Son of *Syrach*, of *Jesus* called *Iustus*. 2 Cor. 5. 16.

To make short, though the Place of Scripture, which they bring to prove their Practice, hath sufficiently been answered, I shall say few Words to it, and all out of the Text, *That at the Name of Jesus every Knee should bow, of things in Heaven, and things in Earth, and things under the Earth:* 'Tis not literally observed, for 'tis said to bow the Knee, yet People bow the Head, then in Heaven and under the Earth are no Knees to bow, Angels and the Spirits of just Men made perfect have no Knees, nor the Dead in their Graves have no Knees, but 'tis the Honour due to the Person commanded in the Place which is explained in the next Verse, *And that every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father:* Who, as 'tis said v. 9. *Hath highly exalted him, and given him a Name above every Name;* a Power and Dominion above all, for God hath made him Lord of all, and made him sit at his right hand, so that bowing at his Name is humbly submitting to, and owning him both with Tongue and Heart, to be *the blessed and only Potentate, the King of Kings, and Lord of Lords:* He hath written on his Vesture, *King of Kings, and Lord of Lords,* and as such the Angels, the four Beasts, the twenty four Elders say with a loud Voice, *Worthy is the Lamb that was slain to receive* Phil. 2. 10, 11.  
1 Tim. 6. 15.  
Rev. 17. 14.  
and 19. 16.  
Rev. 5. 12,  
13, 14.

Chap. 15. 4.

receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing, and every Creature which is in Heaven, and on the Earth, and under the Earth: Observe, these are the very Words used by St. Paul, only Creature is put for Knee, and such as are in the Sea, and all that are in them, saying, Blessing, and Honour, and Glory, and Power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever: The bowing of the Knee is here called worshipping, as 'tis also in the same Book, *Who shall not fear thee O Lord, and glorify thy Name?* What St. Paul calls to bow at the Name, is here rendered by glorifying his Name, and worshipping him, for all Nations shall come and worship before thee. Thus is clearly and fully interpreted that Phrase of bowing at the Name of Jesus: These are the high and noble Notions we ought to have of the Name of Jesus, and not of the Sound and Letters of it.

1 Cor. 2. 15.

I think they are no better grounded out of this Place to prove their Practice, than Papists to prove the Pope may judge all Men, and be judged by none, out of this Text, *He that is Spiritual judgeth all things, yet he himself is judged of no Man*, great Logicians are they all. But if this was literally to be taken, I see no Reason, but we may do so of all those Places where Bodily Members, as Eye, Hand, Arm, &c. and Passions, as Anger, Fury, Vengeance, Jealousie, &c. are attributed to God, and thus fall into the Heresies of *Antropomorphites* and *Antropopathites*. I must not omit to say how Papists make use of this Place in the *Philippians* to the same Purpose as our Men do, so that this Practice is not free from Superstition.

## Of Holy-days.

NEXT comes the Point of Feasts, by them called Holy-days, but there is no other Holy-days besides the Sabbath, which God blessed and sanctified, and now the Christian Sabbath, or the first Day of the Week, which our Saviour sanctified by his Resurrection, after which he at several times appeared unto his Apostles, who constantly observed it, so that in St. John's time it was called *the Lord's Day*: As for all other Days kept in Memory of Creatures, we disallow: Keeping of Days hath Relation to God's Worship, which ought not to be communicated to Men: We are not satisfied to keep Apostles Days, but we must also keep *All Saints, Michael and his Angels, the Innocents, &c.* All idle and superstitious Fopperies, for which we have neither Precept nor Example in the Word of God; to what purpose? they contribute neither to Decency, to Order, nor to Edification, only are an Inlet to Superstition: He that keeps a Day, let him keep it unto the Lord, and not to Man either dead or alive. An African Council condemned certain Feasts used in Memory of Martyrs, because they were drawn from the Errors of the Gentiles, whose Abominations Christians must not meddle or have to do with, *for the things which the Gentiles sacrifice, they sacrifice it to Devils, and I would not that ye should have Fellowship with Devils*: So that when a Man saith to us, this is offered in Sacrifice to Idols, we ought not to eat. Upon this Consideration that Council resolved on this, *And this we are to seek of the Emperor, that such Feasts as are in many Places, contrary to the Word of God, and from the Errors of the Gentiles, be forbidden*, for indeed some Christians being too ready to draw

Rev. I. 10.

1 Cor. 10. 10.

draw such things from them, they transmitted them to others. Christians, and their Guides and Pastors, instead of fencing against these things, such was their Frailty, that they rather complied therewith.

De Origin. sect.  
In Tertul. de  
Cor. Mil.

For Proof of this, let us hear what *Hospinianus* saith, after *Beat. Renany*. *The old Bishops*, saith he, were used, when they could not call Men from the Superstitions of the Heathens, by the preaching of the Word, to seek at least to do it by observing their Holy-days with their own Worship, but this was to drive out one Nail with another, no Way to take off Superstition: Although at the Beginning, these Solemnities seemed tolerable, yet at last they grew to such a Heap of Superstitions, that they became the Fountain and Beginning of most horrible things: Thus far he, and *Austin*, who then was alive, wished them abolished, and he gives in a Counsel for a good End, *If ye ask how the Pagans may be won, enlightened, called; leave all their Solemnities, and forsake their Toys*: So we may say at this time, only changing the Word *Pagans* into those of *Papists*: Now the great Reason in those Days, used by their learned Men, not to receive those Vanities, or if received, to abolish them, was because they were derived from Heathens, which made *Tertullian* so sharply dispute, that a Christian might not wear a Lawrel Crown, for no other Cause but that the Gentiles did so, which makes him say elsewhere, *Those Ceremonies are superstitious and vain which we used without any Authority of Divine or Apostolical Command, and are to be accounted superstitious, and therefore be restrained, because in some sort they make us like the Gentiles*; and we may say, they in some kind make us like the *Papists*, for certainly we have it from them, as they had it from the corrupt Church, and this had it from Pagans; so that the Springs whence they came, and the Pipes thorough which they were conveyed, are corrupt; if there was no other Fault but this, that they

Hom. 6. de  
Verb. dom.  
in Matth.



they are empty Observations, to be justly upbraided with Vanity, as being done without any Warrant out of the Word, for such things serve not to Religion, but to Superstition, and are affected and forced, and rather over curious, than any wise rational at all, and therefore to be restrained, because they do ( some of them ) suit with the Gentiles, and all with the *Papists*.

Why then should we practise Ceremonial Festivals of Man's making; 'tis well to take occasion of hearing the Word and praying upon any Day when 'tis offered, but 'tis not the Day, but the Word of God that puts us in mind of the Birth, Resurrection and Ascension of Christ, and with *Bucer* we may well say, *I would to God that every Holy-day whatsoever, besides the Lord's Day*, In Matth. 12. *were abolished*, that Zeal which at first brought them in, was without all warrant from the Word, and it merely solicited corrupt reason to drive out the Holy-days of the Pagans, as one Nail drives out another: Those Holy-days have been tainted with Superstition, that I wonder we tremble not at their very Names, and yet these every Year, upon certain Days are observed with Mention of him or her whose Day it is, and with an Epistle, Collect, Gospel.

### Of Fasts.

**W**HAT I say of Feasts, may also be spoken of Fasts: We own Fasts, publick or private, being kept out of a right Principle, in a true manner, and for a good End, are commendable, but it must be upon occasion, either to prevent an imminent Danger, to remove some Judgments, or to be humbled for our Sins,

K then

then it must be joyned with Prayer, for 'tis an Accessary and Help to it, and to speak more generally, there is a Fast from Sin and evil Works, which we are constantly bound to observe, 'tis what Scripture calleth *ceasing from Evil*, but here this is not the Question, 'tis of prescribed Fasts, which ought not always to be upon certain Days of the Year, which are a Yoke upon the Church, but as I said only upon Occasion, voluntary and not forced, and they ought not to consist in the Abstinence of some Meats, but of all sorts for a time, the better to fit us for Prayer, not to have them too frequent, as in the Church of *Rome*, which looks on it as meritorious. The Heretick *Montanus* brought in and promoted the stinted Fasts, which afterwards did superstitiously multiply, and to this Day Papists are full of them; from them we borrowed some, as those, by the Church ordered to be kept upon *Eves* of several Holy-days so called, all to be returned to those whom we had it from, as well as the Feasts of *Innocents*, *Michael* and his Angels, *All Saints*, with the 30th. of *January*, and 29th. of *May*.

But we shall wave them all to speak of Lent, that Chaos and Complication of Fasts; this above all is an intolerable Yoke, and yet was a greater when People were to buy Licenses to get leave to eat Flesh brought upon their Table, as 'tis in the Church of *Rome* whence they had it; 'tis strange that after Men have bought their Meat, and so it must be their own, yet besides they are to buy a License to eat it, but now I thank God that's over, though there be those who out of Custom do strictly keep it; and we have seen such Formalists, as during all Lent would wear no Lace in their Linnen, none but black Cloths, as it were putting themselves in Mourning for the Death of our Lord, without which there had never been any Joy or Happiness for us. At first, when Lent came in, two or three Days were kept before

before *Easter* to meditate upon the Mysteri of our Saviour's Death, and with Prayer, reading and hearing of the Word to prepare to receive the holy Sacrament, but as Superstition came in, and that ever it is for going on, those few Days so multiplied by degrees, till it came to the Excess it is now in, so that we hear of *first, second, third, fourth, fifth* Sundays in Lent, and this we must pretend to be in Imitation of our Saviour's Fast, not to be imitated, for it was miraculous of *forty* Days; then it is not well timed, for his Fast was immediately after his Baptism, and not about the Time of his Death.

Marth. 4. 2.

### Of Musick.

Something must be said about Musick, not so much Vocal as Instrumental, the Vocal is necessary to sing Psalms, Hymns, and Spiritual Songs, to the Praise of God, according to the Advice of St. Paul and St. James, yet without Affectation and Nicety, as minding the Tune and rules of that Art more than the matter, and making a pleasant Harmony to the Ear, more than the Affection of the Heart: Sing with Grace in your Hearts, saith Paul: To this purpose, in a *Distich* or two Latin Verses one said well, not the Voice, but the Affection, not the Sound of stringed Instrument, but the Heart, not he that cryeth out, but he that loves, makes a sweet Harmony in God's Ear.

Col. 3. 16.

Jam. 5. 13.

*Non Vox sed Votum, non musica chordula, sed Cor,  
Non clamans sed amans, psallit in aure Dei.*

*Pet. Martyr* spoke well when he said, Musical Instruments belong to Jewish Ceremonies, and agree no more to us than Circumcision: In Cathedral Churches it makes a very confuse Noise, so improper as indifferently to sing Prayers and Praises; I know there are Psalms of Prayer, but they ought jointly to be sung in the Church by all the People, not appropriated to few singing Boys and Men, who, after the Popish Way, shew their good Voices and Skill, strive to tickle the Ears of Hearers, who must be content to hear and say nothing: Should one beg Alms in a singing Tone, some would think he is mad, or at least in a respectless and mocking Humour; besides, that by this, People are deprived of the Comfort of singing Psalms, which no doubt would tend more to Decency and Edification: Those who are so fond of this kind of Musick, might go to Musick-houses, or Popish Churches, if any was now publickly in the Kingdom, where they shall have enough, and Variety of it, and not to make of Churches Play-houses, or a kind of Dancing-schools. In the late Reigns we heard in the Royal Chappels, Violins, and such sorts of Instruments, fitter for a Ball-room, than for the House of God, and therefore should be taken away.

It is not only my Opinion, but also of the thirty two grave and learned Men, which in King *Edward's* Days were chosen to reform Ecclesiastical Laws; they say, *we like well to have this kind of tedious Musick taken away:* And because I my self am a Party, I will say nothing more of my own, but bring two or three more considerable Evidences, who will speak to the Purpose? *Thom. Aquinas* is one in whose time in the Church of Rome this was not so much in request as afterwards; he saith, *The Church useth no Musick for Divine Praises least it should seem to Judaize; Musical Instruments do no more stir up the Mind to delight, than frame it in a right Disposition; in*  
the

De divinis of-  
ficiis cap. 5.

Quest. 22.  
A. 4.

the Old Testament there was some need of them, &c. and also because they did figure out something. Then Zuinglius saith, It is evident that that same Ecclesiastical singing and roaring in our Temples (scarce also understood of the Priests themselves) is a most foolish and vain Abuse, and a most pernicious Hinderance to Piety: I make no Question, but all that kind of Musick was a Part of the Legal Pedagogy, in the solemn Worship of God, I do not judge it more suitable, than if we should recal the Incense, Tapers, and others Shadows of the Law into use: I say again, to go beyond what we are taught, is most wicked Pervicacy. So saith Calvin, but let us hear Erasmus, whose Testimony will by some be better received than his: We have brought a tedious and Player-like Musick into the Church, a tumultuous Noise of many Voices, such as I think was not heard amongst the Theaters of Grecians or Romans, for which purpose whole Flocks of Boys are maintained at great Charges, whose Age also is spent in learning such Gibble Gabble; at such Cost is the Church for a pestiferous thing, &c. Doth not he just fit our Case, and how many Drones are maintained at this rate? Not to speak of Prebends and Canons, who, if they were Men of Parts and Piety, might be better employed in preaching the Word, than they are in doing little or nothing.

Art. Disput. 2.  
pag. 106.

In 1 Cor. 14.

## Of Consecration of Churches.

SOME few Words I must speak about Consecration of Churches, which Papists make a great Pother about, and we are their Diminutive: To set a-part a Place for God's Service, and make no other use of it but wholly and only to dedicate it to God, is a sufficient

ficient Consecration without any farther Ceremony, a Church and a Church-yard are never the better for being thus consecrated, wherefore 'tis vain and superfluous to do it, 'tis appointed to an holy Use, but there is no inherent Holiness, the true preaching of the Word, and the right Administration of the Sacraments are that which doth sanctifie and distinguish it from a common Use: If the Church is to be consecrated, Why not the Pulpit? Why not the Bells? Which Papists baptize and have God-fathers and Godmothers for: So they do to Ships, so this Consecration of Churches is not commanded in Scripture; an Imitation of Popery, and an unnecessary, unprofitable, and superstitious Ceremony, for some Men think the Church to be the better for it, or else they would not do it; nay, they think it to be no Church till it be done, for till then there is in it no preaching, at least no administering of Sacraments, yet both they administer in private Houses.

Other things there are, as churching of Women after the Jewish Way of *Purification*, as we keep a Day about it for the blessed Virgin, which God never required at our Hands, nor she ever desired, but all is our Fancy after the Pattern of Popery, there are also the private Communion, private Baptism, Burial of the Dead at Sea; there was also a Form about healing or touching for the King's Evil, a Popish Foppery too, but now quite out, all which we omit speaking to, having things enough besides to discourse upon, so we must proceed to a second general Head, namely, the Discipline of the Church.



## Of Church-Government.

**T**HUS having spoken of Ceremonies, we must now say something of the Government of the Church, which is much after that of *Rome*, in the manner of *Hierarchy*, by *Archbishops*, *Bishops*, *Archdeacons*, *Deans* and *Chapters*; then *Chancellours*, *Commissaries*, *Officia's*, &c. These have been the Steps for Popes to ascend upon that Throne of Iniquity which they now sit upon; these are of Man's Invention, whether or not the Design was good I shall not dispute; but certainly it hath proved fatal. Two of the great Champions of *Rome*, both highly commend, and in it do much approve of our Constitution and Practice.

Triplicat. art.  
whitak. cap.  
9. Hierarch.  
Anachryf. lib.  
2. pag. 45.

Staplet. and  
Scaling.

Those Offices in the Church which are of God's Institution, we have them named in Scripture; God gave some Apostles, and some Prophets, and some Evangelists, and some Pastours and Teachers. The Apostles were universal Preachers of the Gospel, immediately called by Christ, who wrought Miracles, and were infallible in Doctrine. The Prophets did interpret and expound Scriptures by a Divine Light, having the Gift of Tongues and of things to come; The Evangelists were the Writers of the History of the Gospel, inspired of God, or else Preachers of the Gospel, called by the Apostles, and attended on them in their Journeys. Pastors, also called Bishops, that is, Overseers, were Ministers settled in certain Churches to teach and govern them: The Doctors or Teachers were Successors of Prophets, whose Office it was to explain Scriptures and vindicate them from the Errours of Hereticks. The Apostles instituted Elders or Presbyters, for that's the true Signification of the Word, who also are called Bishops.

Eph. 4. 11.  
and 1 Cor. 12.  
28.

As 6.

Bishops, though not always, some being only to rule the Church, others also to preach, Men chosen by the Church, endued with Gifts and Authority above others, who with the Pastors took care of the publick Doctrine, administred Ecclesiastical Discipline, and in the Churches Name weretaken up with the Vocation of Ministers: There were also *Deacons* to take care of the poor, to visit the sick, to maintain Hospitality, and sometimes to preach the Word: These are all the Offices in the Church we have in the Word of God, for all are reduced under these Heads. No Lord Pastour and Ministerial Pastour, no Bishop of Bishop, or *Archbishop*, that is, Prince Bishop, no Deacon of Deacon, or *Archdeacon*. This is contrary to the Rule of Christ, so expressly forbidding his Disciples to affect any thing of Dominion or Superiority of one over another, and indeed those Offices named in that to the Ephesians are sufficient for the Church, as 'tis said in the 12th. Verse, *for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ*: All besides this, is of a Humane Superstructure, *Rectors, Curates, Vicars, &c.* are Names, Things, and Limbs of the Roman Church, most of the hyerarchical Officers are not for these good Ends.

Ezech. 23. 27.

Act. 20. 17, 82.

Now *Bishops* (which answer to Watchmen) *Pastors*, and *Elders* in God's Word, are but for one and the same Office: We see it clearly out of that place of Scripture, where 'tis written how St. Paul sent for the Elders of the Church of *Ephesus* to come to him to *Miletus*, in the Charge he giveth them he saith, *Take heed therefore unto your selves, and to all the Flock over the which the Holy Ghost hath made you Overseers to feed the Church of God*: In this Text we have the three Names given to the same Persons, thole he sent for, and speaks to are called *Elders*: God made them *Overseers*, v. 17. for that's the Signification of the Word in the Original, and what in other places

places of Scripture is translated *Bishops*, is here rendered by the Word *Overseers*, though in the Greek the Word be the very same, and amongst the Translators was debated, whether or not in this Place it should be Englished by the Word *Bishop*, but upon Consideration that it might prejudice the Difference they make between *Bishop* and *Pastor* or *Elder*, they made use of the Word *Overseer*, which could not be taken notice of by those that understand no Greek, this by the by; then these *Elders* of the Church of *Ephesus*, the Holy Ghost had made *Bishops*, them he charged to feed the Church, and do the Office of *Pastors*, so that in the 28th. Verse, *Pastors* and *Bishops* are but one and the same, and here by the way I shall make this general Observation, how in the Exposition of a Text three things are chiefly to be taken notice of; *first*, The true Signification of the Word in the Original; *secondly*, The Scope of the Author in the Place. *Thirdly*, The Analogy of Faith and Relation to other Places of Scripture: The *first* I have spoken of, the *second* here is a Charge of St. Paul for those *Elders*, to perform their Duty of overseeing and feeding their Flock, which St. Peter asserts also to be the Duty of *Elders*, whereof he owns himself to be one. 1 Pet. 5. 1, 2.

The third is the Analogy of this Place with others, as that which Paul writes to *Titus*, For this cause I left thee in Crete, that thou shouldest ordain *Elders* in every City. Tit. 1. 5, 6, 7. If any be blameless, &c. for a *Bishop* must be blameless: In the 5. Verse he calls *Elders*, and in the 7. *Bishops*, the same Persons: This is the divine *Bishop* of a divine Institution; for as to the *Diocesan* *Bishop*, 'tis but an Humane and Prudential Institution, and there is no such thing known in Scripture, as it appears out of that Place to the *Philippians*: St. Paul directs the Epistle to all the Saints in Christ Jesus which are at *Philippi*, with the *Bishops* and *Deacons*; out of which Place, after *Jerome*, we may say that *Philippi* is one Town in *Macedonia*, and as now

Chap. 1. 1.

Mr. Clarkson  
of primitive  
Episcop.

Bishops are reckoned, there is but one, not many, of one Town or City; but here are Bishops of the plural Number of *Philippi*, therefore the Pastors and Elders of the Place are meant, which also confirmeth it to be the same Office as we said but just now out of *Acts 20*. 'Tis a thing I here have no mind to discuss, one having lately done it so well, where he clearly shews how Bishops were but Ministers of Parishes, as formerly Cardinals were but Priests of Parishes in *Rome*, and to this very Day every *Cardinal*, as soon as he is made, hath with that Dignity the Title of one Parish or other in or about *Rome*.

What is said of *Timothy* and *Titus* being Bishops, one of *Ephesus*, the other of *Creet*, is amongst some a vulgar Error, grounded upon the Subscriptions of the second Epistle to the former; and of the onely Epistle to the later: But those do not belong to the Epistles, but are Additions to them long after the Time when they had been written, they are no Part of those holy Writings, as it appeareth out of the Subscription of that to *Titus*, where is a Mistake of the Place which *St. Paul* could not commit, and is confuted out of the 12th. Verse of the last Chapter, where *St. Paul* desires him to be diligent to come to him to *Nicopolis*, for I have determined there to winter; if the Epistle had been written from *Nicopolis*, as 'tis said in the Subscription, he would have said I determined here to winter, as of a Place where he was, and not there, as of a Place where he was not at that Time when the Epistle was written: The Truth is, both *Timothy* and *Titus* were Evangelists, who went with him in his Journeys, and when he had formed a Church, he left one to set things in order, whilst he was gone to preach the Gospel in some other Place: as to *Timothy* 'tis clear when he exhorteth him to do the Work of an Evangelist, therefore in his Epistles to them he chargeth, exhorteth, and doth direct them how to carry

2 Tim. 4. 5.

carry on the Work he had set them upon during his Absence, and then come to him when and where he appointed them.

Here I shall not enter into a long Discussion, only in few Words shall say, how after holy Scripture, the anti-ent orthodox Doctors, as *Austin Jerome, Ambrose*; and some of the Papists, as *Hugo, Cardinal Anselm, Lumbard Cusan, Johan. Parisens.* and others whose Words upon occasion we can produce, hold the Distinction between Diocesan Bishops and other Ministers, Elders, or Pastors, not to be *jure divino*, but only *jure positivo*, or Humane Right; hence all Ministers, by Decrees of ancient Councils ought to have Voices, both deliberative and decisive in Councils, as *Gratian, Duaren.* and *Gentiles* do declare this last, alledging the Councils of *Nice, Calcedon, and Carthage,* and others.

Gentiler ex-  
am. Conc.  
Trid. Pag. 216.

*Hierom's* Words are well known and very remarkable, *The Elder is therefore the same as the Bishop, and before there were in the Church Divisions through the Devil's Instigation, and some said, I am of Paul, others, I am of Apollo, and others, I am of Cephas: Churches were governed by the common Consent of the Elders.* ---If any one thinks it is only our Opinion, and not of Scripture, that the Bishops and Elders are but one and the same, and that one is a Name of Age, the other of Office, let him but read the Apostle's Words to the Philippians: Paul and Timotheus, the Servants of Jesus Christ, to all the Saints which are in Philippi, with the Bishops and Deacons--- Let the Bishops know that they are greater than the Elders, more by Custom than by the Lord's Institution, and that in common they ought to govern the Church: And to *Evagrius*: so upon these Matters *Cyprian* is to be consulted, who declares, how from the Beginning of his being made Bishop, he resolved to do nothing without the Advice of the Elders, and the Consent of the People.

In Tit. 1.  
Idem est ergo  
presbiter qui  
Episcopus.—  
Episcopi nove-  
runt se magis  
consuetudine  
quam, &c.

*A Discourse about Ceremonies,*

Every Plant, saith our blessed Saviour, which my Heavenly Father hath not planted, shall be rooted up, *Matth. 15. 13.* to be understood not only of Persons, but also of Doctrines; but now we speak of Persons. The Lord Jesus declareth by himself, how every true Commission must come from the same Hand, *I am come in my Father's Name, John 5. 43.* and when he gives his Disciples their Commission, he mentions by Vertue of what, thus, *as my Father hath sent me, so do I send you, John 20. 21.* The Commission is originally from the Father, and by the Son to the Disciples, thence derivatively to others, any other Commission is wrong, so void and null: This same Commission gives an equal Power to all, and is of the same Extent for one as for the other, wherefore let Prelates shew their Commission of Authority over their Fellow-ministers; sure we are, their Commission is not for, but against it, *Luke 22. 25, 26.* If they pretend to any other, we say 'tis not right but null, and is insignificant: Nothing of that Lording Office in the Place where ordinary and extraordinary Offices of God's Appointment are named, *Eph. 4. 11.* A poor Woman can say, that *when the Messiah cometh, which is called Christ, he will tell us all things,* *John 4. 25.* yet he never spake of such Offices of Superiority, as Lords, Bishops, Archbishops, &c. He is our Lord and Master, yet gives us a wonderful Example of Humility, *John 13. 13, 14, 15.* elsewhere he bids us *to learn of him,* but what? To domineer over others, or to be high above Fellow-servants, or to assume Names or things of Superiority, no such thing, but Meekness or Humility, *for I am meek and lowly of Heart,* *Matth. 11. 29.* Wherefore let Prelates be satisfied with the Rank which civil Authority hath given them as to an outward Respect, but not to stretch out their Commission beyond Bounds, lest they give cause to renew the Complaint of King *Frederigo of Spain, An. 1300.*

*Episcopi*



*Episcopi Cereemonias, &c.* As for Cereemonies, saith he, and such things as do serve to theadvancing of the vain Glory of the Prelacy, the Bishops take solemn Care for the promoting of these, but of the Government of Souls and their eternal Salvation, they are the very Plagues, &c.

But we must leave off the Discourse about Diocesian Bishops, and shall not meddle with it any further: However let them not wholly engross to themselves all Jurisdiction and Ordination, the whole Ecclesiastical Power, and the sole Right of Ordination, whereof the laying on of Hands, which is an essential Part of it, is called *the laying on of the Hands of the Presbitery*, which is a collective Body, not of one, but of many; so that for a Bishop wholly to arrogate it to himself, is a great Abuse, so 'tisthough one or two more be called, if it be done *pro formâ* and for Fashion sake, which is an owning that that thing ought really to be so, though it be otherwise, like one who is made to sign a Will or a Deed, and knows nothing of the Contents thereof: Indeed there is such a Lordly Carriage amongst some of them, as doth not become Ministers of the Gospel, who would not so much as say Grace at their own Table, but have their Chaplains to do it, nor to give a Visit to the sick, to comfort the afflicted, they have Worldly Businessses to mind, besides, that some use as Servants their Fellow-ministers; despising, or otherwise abusing them in the same Degree, as they neglect their Flocks, whereby they become liable to the Judgments of God pronounced against the Shepherds. 1 Tim. 4. 14.

But we leave that Point to come to the Abuse of their Power in Convocation about Ecclesiastical Affairs; as to the making of Canons and Constitutions, which if they please, may happen to be such as will endanger or bring the Nation under Bondage, and wrong Men in their Free-holds: Some of that kind have formerly Ezech. 34.

merly been made, and others have encroached upon the legislative Power of the Nation; They who will take the Pains to peruse the Records of that worthy Parliament in 1610, may find they took notice of such Courses as were contrary to the Authority of Parliaments, condemned urging of Subscriptions, above that appointed by the Statute of 13 *Elizabeth*, only concerning Confession of the true Christian Faith, and the Doctrine of the Sacraments: Farther, Prelates kept their Courts in their own Names, silenced, deprived, excommunicated, which is to encroach upon the Crown's Prerogative, and so thereby fall into the Penalty of *Premunire*, by the Statute of 25 of *Henry VIII.* except they can shew some special Warrant by Statute for so doing, which they cannot, because in King *Edward the VIth's* days they were ordered to keep their Courts in the King's Name: Canonical Oaths and Subscriptions are Tyrannical Things, so are their more severely punishing the breach of their Laws, than of God's; and to teach a necessity where Christ hath left a Liberty, is an effect of Arbitrariness: It cannot be denied but that several good and faithful Servants of Christ, for refusing to submit to Ceremonies which God never Commanded, but hath forbid 'em, have through merciless and unjust Persecution been reduced to Want and Misery, to pay Fines, be put in Prison, where some dyed; good learned and laborious Ministers turned out for Nonconformity, and others, scandalous and unfit, put in their place, only because they Conformed; a sign that they minded Conformity more than the main Duties of God's Service; for rather than to put in Nonconformists, they left Parishes unprovided: wear the Surplice or Preach not, Cross or Baptise not, Kneel or no Sacrament for you; and the Minister Administring to such, by the Canon to be suspended. By their 6th Canon Nonconformists are accounted to be Schismatics, Puritans, and

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Excommunicated *ipso facto* without Appeal. This is to make as great a difference between Protestants, and between Men and Men, as between Men and Beasts; however, let us give praise to whom it is due. Bishop Grindal was commanded to suppress an exercise called *Prophecyng*, which he constantly refused to do: There hath been but few *Grindals* in that point; for commonly they turn'd out Preaching under pretence of Praying, or rather reading of Prayers.

We look somewhat back; but certainly upon account of Nonconformity, here strange things have been acted; not only of old, but also under some of the late Reigns, and the continued succession of such hard usages have preserved the memory of them, so that the smart thereof doth last to this very day, and cannot easily be forgotten: And though now, thanks be to God, Men live under the favour of an Act of Indulgence, and amongst some Church-men who have more Moderation than others had, yet still there are too many remaining that act by a Spirit of that kind, and if it was in their power would be as virulent as formerly others were.

The Church was barbarously dealt with when persecuted by cruel Tyrants and Strangers, as by *Egyptians, Assyrians, Caldeans*; but never more than when she turned to persecute her self, in her own Members: two Instances we have, one amongst the *Jews* when the Prophets and other good Men were put to Death, then when our Saviour, his Disciples, and other Primitive Christians were cruelly butchered, so always since when one part persecuted another; then *Popery* out-did all that had been done before: And lastly, here amongst us, though not so cruelly, yet ill enough, as contrary to greater Lights, and against the Rules of Christian Meekness and Charity; a sign of a bad cause which makes use of such means to promote it. In the meantime, the most important Concern hath been, and is still

Heb. 11.

still neglected, in some parts of the Nation. At this very time I write, People have hardly a Sermon once a Month; no Minister in the place, upon occasion to visit and comfort the Sick; Livings are sometimes bestowed upon those who live many Miles off, who come not near the place, and a poor Reader, or Vicar, or Curate kept, who hath hardly Bread to put in his Mouth, the People are deprived of the Right of Electing or Approving, one fit or unfit is imposed upon them; which is quite as unreasonable, if not worse, than if a Husband was pressed upon a Woman whether she will or not.

Are not Bishops concerned to look to and endeavour within their Diocess to remedy these Abuses? When a Parish is worth 80 or 100 *l.* a year, and yet cannot have a Minister to live among them? In a word, for I am tired to think upon this subject, what shall we say of *Chancellors, Commissaries, Officials, Parators, Pursuivants*, and so many more Blood-suckers of the Church's income, of calling Ministers without express consent of the Congregations, of Ministers going to Law for their places, of Plurality, Non-residency, dumb Ministers, Simony, prophane Contemners of Religion, Carnal proceedings in Spiritual Courts, taking Money for Ordination, Citations, change of Penances into Money, &c. are not these abominable Abuses? This point I shall almost conclude with the Lordly and Pompous Prelate whom we have seen usurping the sole Authority of Jurisdiction, Ordination and Excommunication.

But now we must speak few words of this assuming wholly to himself the power of *Confirmation*, though some good may come by it, yet the thing in it that is good, might be done under another Name, which we would not borrow from *Papists*, through whose hands this is passed into ours, when they so superstitiously abuse and make a Sacrament of it, but I will not insist upon some things

I might say to the Purpose, only I must make an Observation, how strange it is, that a Minister that hath a lawful Calling to preach the everlasting Gospel, to administer the Sacraments, and hath a Right to do every thing else that belongs to the Office of Ministry, yet may not perform this Part of it which in substance is to examine and Catechise Children, but this is reserved for the Bishop: Those are sad Times when Will and Pleasure have jostled out Right and Reason, and when selling and buying, and such like evil Practices turn the House of God into a Den of Thieves.

But this Point I shall conclude with an excellent Letter sent to the Bishops by Dr. *Humphrey*, President in *Magdalen College in Oxford*, and Reader of Divinity Lecture there. It is thus. Your Lordship's Letters directed unto us by our Vice-chancellor, although written in general Words, yet hath so hearted our Adversaries, that now we are no more accounted Brethren and Friends, but Enemies: And seeing the old Mass Attires be so straightly commanded, the Mass it self is shortly look'd for; a Sword is now put into the Enemies Hands, of those that under Queen Mary have drawn it for Popery, and under Pretence of good Order, are ready, without Cause, to bewreck their Popish Anger upon us, who in this will use Extremity, in other Laws of more Importance, Partiality: I would, my Lords, have wished rather privy Admonition than open Expulsion, yet I had rather receive Wounds of my Brother, than Kisses of mine Enemy: If we had privily in a convenient Day resigned, then neither should the Punisher have been noted of Cruelty, nor the Offender of Temerity; neither should Papists in their seditious Book have accused Protestants of Contention. Religion requireth naked Christ to be preached, professed, glorified, that *graviora legis*, the most weighty things, by the most faithful Ministry of feeding Pastours should be further-

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*A Discourse about Ceremonies,*

ed, and after that, Orders tending to Edification, and not to Destruction, advanced, and finally the Spouse's Friends should by all means be cherished, favoured, and defended, and not by Counterfeit and false Intruders, condemned, over-born, and defaced: But alas! A Man qualified with inward Gifts, for lack of outward, how is he punished? And a Man only outwardly conformable, inwardly quite unfurnish'd, is let alone, yea, exalted; the painful Preacher for his Labour is beaten, the unpreaching Prelate offending in the greater is shot-free, the learned Man without his Cap is afflicted, the capped Man without Learning is not touched; is not this directly to break God's Law? Is not this the Pharisees Woe? Is not this to wash the Outside of the Cup and leave the inward Part uncleansed? Is not this to prefer Mint and Anise to Faith, Judgment, and Mercy? Man's Tradition before the Ordinance of God? Is not this in the School of Christ, and in the Method of the Gospel a plain Disorder? Hath not this preposterous Order a Woe? That the Catechism should be read as the Word of God, it is the Order of the Church, to preach it, a necessary Point of a Priest, to make quarterly Sermons is Law, to see poor Men of the poor Men's Box reliev'd, Vagabonds punish'd, Parishes communicate, Rood Lofts pulled down, Monuments of Superstition defaced, Service done and heard, is Scripture, is Statute: That the Oath to the Queen's Majesty should be offered and taken, is required as well by Ordinance of God as of Man: These are plain Matters, necessary, Christian, and profitable; to wear a Surplice, a Coap, or a cornered Cap, is (as you take it) an accidental thing, a Devise only of Man, and as we say, a Doubt or Question in Divinity; seeing then all these substantial Points are in all Places of this Realm almost neglected, the Offenders little or nothing rebuked, and seeing the Transgressors have no Colour of Conscience, it is Sin  
and



and Shame to proceed against us first, having also reasonable Defence of our Doings: Charity, my Lords, would first have taught us; Equity would first have spared us, Brotherliness would have warned us, Pity would have pardoned us, if we had been found Trespasgers: God is my Witness, who is the Beholder of a Faith, I think of your Lordships honourably, esteeming you as Brethren, reverencing you as Lords and Masters: Alas! Why have you not some good Opinion of us? Why do you trust known Adversaries, and mistrust your Brethren? We confess one Faith of Jesus, we preach one Doctrine, we acknowledge one Ruler upon Earth, in all things, saving in this, we are of your Judgment, shall we be used thus for a Surplice? Shall Brethren persecute Brethren for a forked Cap, devised singularly of him that is our Enemy! Now shall we fight for the Popish Coat, his Head and Body being banished? Shall the Controversy so fall out in Conclusion, that for lack of this necessary Furniture (as it is affirmed) Labourers shall lack Wages, and Churches preaching; shall we not teach? shall we not exercise our Talents as God hath commanded us, because we will not wear that which our Enemies have desired, and that by the Appointment of Friends? O that ever I saw this Day, that our Adversaries should laugh to see Brethren fall together by the Ears; O that Ephraim should thus eat up Manasseh, and Manasseh Ephraim. My Lords, before this takes place, consider the Cause of the Church, the Triumphs of Antichrist, the Laughter of Satan, the Sorrow and Sighs of a Number, the Misery and Sequel of the Tragedy: I writ with Zeal, without Proof of my Matter at this present time, but not without Knowledge of it, nor without Grief of Mind: God move your Spirit at this present to fight against *Carnem*, *Circumcisionem*, imo, *Concisionem*, against *Literam* & *Legem*, which principally is now regarded and rewarded:

Speak, I humbly beseech you, to the Queen's Majesty, to the *Chancellour*, and to Mr. *Secretary*, and the rest, that these Proceedings may sleep, that *England* may understand your zealous Mind towards the Worship of God, your Love towards the poor Well-willers, your Hatred towards the professed Enemies, your Unity in true Conformity, the other neither be needful now, neither exacted in any good Age, so shall the little Flock be bound to you, so shall the great Shepherd be good to you.

There appears in this Letter a Sence of Piety, Modesty, and Christian Resolution, not to halt between two, but to suffer rather than to sin, according to our Saviour's Rule, *we cannot serve God and Mammon*: When one is convinced of a Truth, he ought to adhere to it: Yet one Dr. *Burges*, who hath written for that Cause, would make us believe our blessed Saviour was a Trimmer, when in his Rejoynder he saith, *our Saviour walked a middle Path between the Excesses of the Pharisees, and the Preciseness of the Sadducees, observing many significant Ceremonies in Religion*. The instituted Ceremonies under the Law he fulfilled, but as to their Traditions, the Evangelists declare how smartly he reproved them; for certainly such Expressions, to speak of them as moderately as may be, shew a great Want of Reverence for our blessed Saviour; but that Style is no Stranger, with some of them, witness what Dr. *Morton* saith in his Defence. *In Hezekiah's Time*, saith he, *the Idolatry about the Serpent could not be cured but by abolishing the Serpent, but in our most truly Reformed Church, which doth most lively express the Face and full Body of her primitive Mother Church, this Disease would be found curable without any such Extremity*: Several things might hereupon be observed, against the Rashness and strong Presumption of such Writers who go about to blame that which God approveth; in this Man's Opinion, *Hezekiah*

*zekiah* was a silly Man who knew nothing, when he might have done much better, but trimming about God's Worship was not in fashion in his time, yet he was a Prince, not wanting to ask Counsel of the Lord upon occasion, as we read of he did after *Rabshakeh's* Blasphemies; surely he acted not out of his own Head about the great Design of Reforming in the Beginning of his Reign, seeing he had several Prophets to advise with at that time, as *Isaiah*, *Hosea*, and *Micah*, he was one of the best Kings of *Judah*, whom Dr. *Morton* blameth for running into such an Extremity as to break in pieces the brazen Serpent, yet by the Dr's leave, the Spirit of God saith this is one of the things wherein *he did that which was right in the Sight of the Lord*, whether right or wrong, let the Dispute be between God and the Doctor, but without any farther enlarging upon this, I content my self with setting down an Observation which several Years ago an ingenious Man made upon the very Words: The meaning, saith he, is this, the Disease of Idolatry is more easily cured in that Church which doth lively express the Face and full Body of those Churches which were infected with many Errors, and declining in many things to Superstition, than in *Hezekiah's* Church at that time most purely reformed.

To vindicate our retaining a Trash of Popish Ceremonies, we could not but therein justify that Party, and make use of their Words and Reasons, but not being therewith satisfied, we go yet farther, and claim a near Relation with that Mother Church which the Word of God calls a Whore, and a great one too, and I wonder why we should brag of being her Sons, and what Profit or Honour we may gain by owning in one respect or other to be descended from her? Yet it is too true we do it, it is strange to see how fond some of our Churchmen are of their Hierarchy, and what a Pother they keep about the Validity of Ordination and Episcopal Jurisdiction, that to prove they have it amongst them in

a lineal and uninterrupted Succession from the Apostles which is a very high Pretence, for they would fomes of them have their Prelacy derived from the Apostles; to make it of a divine Right, they must assert they have it by the means of Popish Bishops, which is to plead the same continued Descent of Bishops, as Papists do of Continual Successors of *Peter*, and indeed 'tis a wonder to see how the Author of the Conferences, troubles himself, and how much ado he keeps in the second Conference against the *Papist*, to shew the Difference about the Validity of Ordination, and the Power of Jurisdiction, which the Papists would have to be two different things, distinct and separable arising out of a different Principle, but the other on the contrary would have them be together, and the same Act that conferreth the one also to give the other, and therein great pains are taken to shew that this present Opinion of the Church of *Rome* and Council of *Trent* is new, and much different of what it was before that time. 'Tis very true, one and the same Act doth confer both Ordination and Jurisdiction, but why to trouble one self to quote a Legion of Popish Authors, and to propose several Questions why some Popes did so and so? But to what purpose raise so much Dust? And all this in spite of Papists, to affirm Ordination came to us by their means, as if the Ordination which is amongst some forreign Protestant Churches, was not valid because not derived from Popish Bishops, which Communion of *Rome*, since for these several Hundred of Years came to be so abominably corrupt with Heresie; Idolatry doth not deserve the Name of a Church, for the true Doctrine of the Gospel in many essential Points is not preached, nor the Sacraments, another true Mark of Christ's Church, truly and according to Institution administred amongst them; and according to the 19<sup>th</sup>. of our 39. Art. the *Romish* Church is no true Church of Christ.

But

But what then of all this Ordination? If we be so fond to have it of them, we must take it for what they give it and no more, that is, for a doubtful thing, in a word, that the Nation is on a sandy Bottom, for Papists who make a Sacrament of it, say, the Efficacy, or its really being so, doth depend upon the Intention of the Priest, Bishop, or Administerer thereof: So then, if during that long and continual Succession, one Bishop had not an Intention to ordain such and such, then such and such so ordained, were not really ordained, and all since by them ordained, had no Ordination at all themselves, so could not ordain others: Now who can assure our Bishops that going back so many Degrees their Predecessors were intentionally and lawfully ordained: That some of them were ordained, without an Intention to ordain, it is very possible, and that the strictest Papists cannot deny; now they cannot give it better than they had it, and to speak as modestly as can be, the Case remains doubtful, whether Ordination or no Ordination? Besides, that some Cheats may happen to have stept in during Confusions, pretending to have been ordained, though they never were: Now I ask, is it worth the while for an Uncertainty, and a doubtful thing, so much to stoop to or court the *Romish* Church as to say, that whether they will or not, whether their Ancestors had an Intention or no, yet we are their humble Servants, and have received Commission and Ordination from them: When Water conveyed to us, is, through the Fault of the Pipes become corrupt, is it not not lawful for us to leave it off, and go to draw at the very Spring? So in matter of Ordination and Commission to preach the Gospel after such an universal and abominable Apostacy and Corruption of the Church of *Rome*, who will give no Bread without Poison, no Ordinance of God in its Purity and without insufferable Abuse and Depravation. Are we not allowed there to leave it and return to the first

Institution, and purge the Filth of Human Inventions, Additions, and Defilement, have we not done so in matter of the Lord's Supper? Have we not done so in point of Baptism, who of us would receive the Lord's Supper after the Popish Way, or have his Child christened with all the Trashi and Fopperies by them used in Baptism? The like we may say of Ordination, when God was pleased in the time of Reformation, in an extraordinary manner to reveal his Truth to our Forefathers; I do not say, they that had been ordained in Popery should be reordained again, but for those whom God raised to be Instruments to preach the Gospel, should they have gone to *Babylon* for Ordination where it was so corrupt? No, they betook themselves to the first Institution, and so settled a Ministry amongst them as at this Day 'tis amongst most forreign reformed Churches.

But all this doth tend to unchurch all Protestant Churches beyond Seas that want Bishops, because for want of a right Ordination they must have no Ministry, thus their Ministers must be Intruders, seeing they preach and administer Sacraments without a lawful Calling: So the Marriages they bless are but Concubinages, the Children they christen are not lawfully baptized; and to shew by Experience this is the Opinion of some here, have we not from time to time, specially of late, invited and exhorted several Outlandish Ministers to be, as actually they have been, reordained; and so we set our Hands to what Papists said of them they were no Churches, a thing as uncharitable as unpolitick, for this hath been their only Way to get leave here to preach the Gospel, and if a Popish Priest should turn Protestant here, we would not so much as desire him to be reordained, whereby we plainly own Popish Ordination to be good, but that amongst Reformed Churches not so. This is not the only Abuse we have in these  
Matters.



Matters, if Ordination and Jurisdiction be together, and conferred by the same Act, why then are they separated in the same Subject? We have seen lately a valid Ordination, deprived of the Power of Jurisdiction in the Case of the Bishop of *London*, which at other times hath also been the Case of others: 'Tis known how the King, as Head or Governour of this Church, and excepted Infallibility, a Shaddow of a Pope, doth suspend or command Bishops and others to be suspended *ab Officio*, or a *Beneficio*, and sometimes of both, for in many of these things we are so fond of the Beast as to make use of his Language, as if the *English Tongue* was so barren as to want Words to express such things.

Whilest we disown Reformed Churches to be true Churches, on the contrary, the Church, which is become a Synagogue of Satan, and for all her abominable Errors in Doctrine and Practice, we must own to be a true Church, with saying, she holds all essential Points of Faith, whence they take this Advantage, that then she may not and must not be charged with Idolatry, which is an Errour, not only in Practice, but also in Judgment, for we believe, that as there is one God, and but one God, so he alone ought to be served with a religious Worship, exclusively to every Creature, and 'tis sad to see how to defend that *Diana* Hierarchy, and to shew how the Communion of *Rome* had Right to convey to our Bishops a valid Ordination, and a Power of Ecclesiastical Jurisdiction; we must, whether or not she be so, make her a true Church, or else she could not have conveyed it; but Papists do press on, either they have not all essential Points of Faith, which our Churchmen grant they have, or else they must be cleared of the Charge of Idolatry: I say it again, 'tis sad to see them reduced to Shifts as first to say, by that is meant no more than that *Rome* owneth all the antient *Creeds*, when those *Creeds* are but a short Epitome of the Arti-

cles of our Faith, for several other things are implied therein, but expressed in several Parts of Scripture, out of which those Creeds were compiled, and though they may be reduced under some of the Heads of these Creeds, yet they want Enlargement. Thus we see in the Time of *Arrius*, when he had published his abominable Heresie, what Enlargements upon the Apostolical Creed, were made by the Council of *Nice* in their Creed, and that of *Athanasius*: so though no new Creeds were compiled, when *Nestorius*, *Eutiches*, and such Arch-hereticks spread their Poison, the Councils assembled against them, made Canons and Enlargements upon the true Christian Faith concerning those Points: And as this sheweth how the few short Articles of our Faith contain more than they express in relation to the Person of Christ; the like may be said in Matters of his Grace, which were so fully and clearly enlarged upon by *Auskin*, *Prosser*, *Fulgentius*, and other Orthodox Divines, who did write against *Pelagians* and *Semipelagians*.

See farther what another Shift we make to come off, with saying, that the Commandments are no Articles of Faith: I well know the Distinction between things to be done, and things to be believed, so as to say, that to honour my Father and my Mother is not an Article of Faith, though it be a Rule of my Obedience: But that doth not hinder but that one and the same thing may be a Commandment and an Article of my Faith, and we ought not to attempt to teach God how to speak in his holy Word. None may deny but that to have no other God before the Lord is a Commandment, and that not to bow down before the Likeness of any thing in Heaven, or in Earth, or in the Waters, is a Commandment, but also none must deny that we ought to believe there is one God, alone to be worshipped and adored, which is the first Article of our Faith, when  
 alas,

alas, all these narrow Steps might easily be avoided, with laying by the Design of holding a Succession of Ordination, and owning the Truth, in that the Church of *Rome* is no Church, as wanting Purity and Truth of Doctrine and right Administration of the Sacraments, according to the Institution, and striking at the very Fundamentals of our Faith: We may justly call it, as our Lord calleth the Synagogue of Satan. Some who called themselves Jews, or the true Church, though that Name did not in the least belong to them, So let our Friends to Popery, speak of it all the good they can, as all the Evil against Presbyterians; the one shall never be a jot the better, nor the other the worse for their talking against the Unreasonableness and Injustice of such Proceedings: We appeal to some of the true Sons of the Church, as none can deny Mr. *Thomas Rogers* to have been, in his Analysis of the 39 Articles which he asserted to be the true Doctrine of the *English Church*, and dedicateth it to the then Archbishop of *Canterbury*, he doth not, as some others, slight foreign Churches, but brings in their several Confessions of Faith, to shew how they agree and concur with him in his Assertions, in several Places he gives them their due Title of Reformed Churches, and is not ashamed to quote the *Augustan*, *Saxon*, *Bohemian*, *Swevick*, *Helvetick*, *Basl*, *Gallick*, *Belgick*, *Wittemb.* &c. Confessions to shew the Harmony and Consent of all Protestant Reformed Churches, against that of *Rome*. Now those Churches are known to agree with *Presbyterians*, not only in Doctrine, but also about Church Government, Worship, and Discipline; yet none of them is so unjust, imprudent, and uncharitable, as to say they had rather to be Papists than Presbyterians and Dissenters. Mr. *Rogers* calls the foreign Churches our Godly Brethren in foreign Countreys, pag. 103. and the *Romish Church* the Antichristian Synagogue of *Rome*, pag. 127.

Rev. 2. 9.

Thus, whilst with one Hand we are hugging and embracing Papists, and as it were courting them to own a Relation of our Bishops, being by means of Ordination, descended from theirs, on the other, Endeavours were used here to crush and destroy poor Brethren. Some, though Christians and Country men, proved Wolves and Tygers against others. Nonconformists as were and are submissive and obedient to Authority, who are for Order and Ministry, by way of Office in the Church, not guilty in the least of any blasphemous Doctrine against the Person, Offices, or Grace of Christ, nor of any Fundamental Errors, yet meerly for Conscience sake, for nothing but *Non-conformity* was laid to their Charge; they were vexed, fined, cast into Prison, where some of them died, and otherwise cruelly persecuted, which ought to make those that have any thing of the Spirit of Christianity to blush and be ashamed: Such Practices ought to be left for the Children of him who is a Murderer from the Beginning: For cruel Tyrants and Heathen Emperors, and for the *Romish* Anti-Christ, who by any means goes about to compel Men to believe their Opinions, to believe as they, say as they, and do as they do, a thing never practised by the Lord Jesus, nor by his Apostles, nor by true Christians, when they had the Power of the Sword: For Christian Religion, and the true Doctrines of the Gospel, must not by Men be forced, but perswaded, nor promoted by any violent ways; One Man may have a Power over the Body of another, but no Right or Authority over the Souls one of another, that's God's own Right and Property, and they are all Usurpers that do encroach upon it.

Reformation began first in *Saxony* under *Luther*, but there they neither kept nor did set up any Bishops, nor have any such Diocesan to this very Day: but they have a Lay-man residing at the Elector's Court, commonly a privy-Counsellor called the *President* of the *Presbytery*: and in those Parts of *Germany* they have secularized several

veral Bishopricks, as *Bremen, Minden, Halberstad, &c.* Now to the third and last general Part about the Liturgy.

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*Of the Common-prayer-book.*

ONE thing more I must speak of (though already this Discourse be longer than at first I thought it would be) and that is, the *Liturgy*, which I shall do as briefly as possibly I can: In order to it, 'twill not be amiss to take notice how much that Space of Time, namely, *Queen Mary's* Reign, between *King Edward's* and *Queen Elizabeth's*, had altered that Spirit which appeared in the Reformation under that pious young Prince, the *Josiah* of his Time. That bloody Persecution had destroyed the Lives of several of those Godly and Learned Instruments of Reformation under the former Reign, who in that great and good Work proposed unto themselves no Humane By-Ends, but only the Glory of God according to his Word; and though in the Beginning of *Queen Elizabeth's* Days, there were several worthy Instruments, yet the Spirit they were acted by, was somewhat altered, if not in the whole, yet in part, as it will appear, if we compare the Articles as they were set forth in *King Edward's* Days, in the Year 1552, with the Edition which the Convocation under *Queen Elizabeth* in 1571 hath left us: There are some considerable Alterations in the Articles, as also in the Common-prayer-book; what they are, for Brevity sake, I shall not set down, yet I shall say they are about the Articles of Grace, of Justification, of Sacraments, of the Lord's Supper, and of Traditions: The Expressions left out of them hath proved some Detriment to the Truth, for they were strong against some Errors that appeared since, and to confirm the Truths therein contained. But this in general may be observed about the Prayer-Book, how the Common-prayers are taken out of the *Breviary*, the Administration of Sacraments, Burial, Marriage,

Marriage, Visitation of the Sick ; out of the Ritual, the Consecration of the Lord's Supper, Collects, Gospels, and Epistles out of the *Missal*, and for the Book of Ordination of Archbishops, Bishops, Ministers, &c. out of the *Romish Pontifical*. Two Popes, *Pius 4th.* and *Gregory 13th.* would have approved of it ; if *Queen Elizabeth* had been content to have taken it from their Hands, and as to matter and manner they are such as that when the *Devonshire* Papists understood it was no other but the Mass-book in *English*, they were pacified about it : A ranck Papist, *Dr. Carrier*, said, the Common-prayer-book and the Catechism contained in it, hold no Point of Doctrine expressly contrary to Antiquity, that is, the *Romish Service*, only it hath not enough in it. *Considerat. pag. 45. sect. 8, 9.*

It is observable how Secretary *Walsingham* hearing there was a Bull of Excommunication to come out against *Queen Elizabeth*, used a politick Trick to prevent it : He caused two of the Pope's Intelligencers, at the Pope's own Choice, to be as it were in secret brought over, and to them he appointed a Guide to shew them in *Canterbury* and *London*, Service solemnly sung and said with all its Pomp ; which Order the Popish Intelligencers seeing and admiring, they wondered their Master would be so unadvised as to interdict a Prince or State whose Service and Ceremonies did so well agree with his own ; so returning to the Pope, they shewed him his Oversight, affirming how they saw no Service or Ceremonies in *England* but what might very well have been performed in *Rome*, whereupon the Bull was presently called in.

The Prayer-book is the Beads of our high Church-People, foras Papists think all is well with them if they do but tell their Beads so many times a Day, hence it is that they look upon it as their great Work when they go to their Churches, where they mutter so many *Pater Nosters*,



*Noflers*, or so many times the Lord's Prayer, and *Ave-marias*, or the Angel's Salutation to the Virgin: So we have amongst us those who think to have performed the whole Christian Duty, if they do but go to the Service as they call it, and hear the Prayer-book read.

Out of the Common-prayer-book, in that Part of the Litany, where it is said, from Sedition and privy Conspiracy, the following Words are left out, *From the Tyranny of the Bishop of Rome, and from his detestable Enormities*. I think after the bloody Tragedy acted under Queen *Mary*, we had no more reason to leave out that important Truth, than they had before to have it in.

But to speak something more in general upon this Subject, though within as narrow a Compass as I can; because, by others much hath been said to the Purpose. We declare we are not against Liturgies, other Reformed Churches have them, and we own they are Help upon Occasion, wherefore we be wronged when traduced for Enemies to Liturgies, we love them full, comprehensive, and to the purpose, but not clogged with superfluous Repetitions: 'Tis good to have a Form for Administration of Baptism, of the Lord's Supper, and blessing of Marriages, but they must not be too long nor too many, nor be a Hinderance for Ministers to exercise the Gift of Prayer, or to make them neglect it, nor to juggle out preaching; neither must Men make the publick Worship of God consist only or chiefly in hearing Prayers read. With these Cautions we approve well of a Liturgy; wherefore let it be known we except not against Liturgies in general and as such, but in particular against such as we think to have just Exceptions against, either as to the matter or to the manner of using them. As to those Liturgies fathered upon St. *Peter*, St. *James*, and *Mark*; they are spurious, and were obtruded upon the World by the Romanists.

Although

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Although I do not intend to insist upon those Places of the Common-prayer-book which we have just Cause to except against, because others have done it before, yet something must be said to it, and we must come to some particulars. I shall begin with the *Rulrick*, concerning the Order how the rest of the holy Scripture, besides the Psalter, is appointed to be read; in the first Paragraph is a Brand and a Slight put upon holy Canonical Scripture of the Old Testament, for it is said, *It shall be read through once every Year, except certain Books and Chapters which be least edifying, and might be spared*, yet instead of these are read several of the *Apocryphal Books*, as *Ecclesiasticus*, the *Wisdom*, 2d. of *Esdra*s, *Baruch*, *Judith*, *Tobith*, &c. Whereby a visible Preference is given to those Humane Writings, before the authentick Word of God, for they are lookt upon as best edifying and least to be spared. In the point this is worse than Papists who give the Apocryphas and their Traditions an equal Authority to Canonical Scripture, which is the Word of God, when the others are the Word of Man; but this, as I already observed, giveth the Preference to some of the *Apocrypha* before some of the *Canonical*: I hope this shall be no Question between us, we all know the Reasons we have against Papists about the Authority of the *Apocrypha*. *First*, They were all written after the Time of *Malachy* the last of the Prophets. *Secondly*, None of the Apocrypha is written in Hebrew which is the Tongue used by the Prophets. *Thirdly*, Neither the Jews nor the primitive Apostolical Church ever received them as Canonical. *Fourthly*, They were never quoted in the New Testament by our Saviour or his Apostles, tho there be Places quoted out of every Book of the Old Testament, and our blessed Saviour mentioned the Old Testament under three Heads, *The Law of Moses, the Prophets, and the Psalms*: But the *fifth* and chief Reason, because in every thing they do not agree with the Canonical Scripture,

Scripture, nor with themselves, as hath been shewed by some of our Divines, as *Whitaker, Reynolds, &c.* specially in *Usher's* Body of Divinity; and by Forreigners, as *Polanus, Chamierus*, and so many more: And this I press the more because the Authority of it in Scripture is one of the Fundamental Points of our Religion, and one of the greatest Controversies between Papists and us.

In the last Paragraph of the same Rubrick 'tis ordered thus, *as often as the first Chapter of St. Matthew is read, either for Lesson or Gospel, ye shall begin the same at Vers. 18. and the third Chapter of St. Luke's Gospel shall be read unto the middle of Verse the 23d.* Surely that which is ordered to be left out is Part of Scripture as that which is read; the one as well as the other are written for our Instruction as well as Comfort: That which is unread is of a high Concernment, for though it consists only of proper Names, yet contains a most important Matter, every Degree of our blessed Saviour's Genealogy, which God under the Old Testament took such Care to preserve clear; that when the *Messiah* came to be born, there should be no Doubt, no Difficulty made of his being of the Seed of *Abraham*, of the Family of *David* which *St. Matthew* proves on *Joseph* his supposed Father's side, as *St. Luke* on *Mary's*; the first divided into three Classes of 14 Generations, every one of which makes undisputably a great Article of our Faith, how *Jesus Christ*, born of the Virgin *Mary*, is the true *Messiah* promised to the World out of *Abraham's* Seed, and then the mention amongst Christ's Ancestors made of *Thamar*, of *Rachab*, of *Ruth*, of her that had been *Urias's* Wife, *Bersheba*, whereby Christ owns for his Relations, according to the Flesh, some branded with notorious Faults, others, though Aliens from the Commonwealth of *Israel*, and Strangers from the Covenants of Promise, to shew how in his Spiritual Relations he

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would not disown the most notorious Sinners and never so much Gentiles : This I say affords matter of Meditation, and so is not to be unread.

Here followeth the Table of the proper Lessons to be read ; at the Head whereof we find the Word *Mattens* for Morning Prayer, and to have matched things well, there should have been the Word *Vespers* instead of Evening Song ; both Words in that Sence used in the Church of *Rome*, from whom we borrow both Names and things, as we shall have Occasion farther to speak of, now these Words are derived from Latin and used in *Italian, Spanish, French, &c.* 'Tis no wonder if having taken things out of their Latin Books, we also retain some of their Names, as *Advent, Epiphany, Quinquagesima, Sexagesima, Septuagesima, &c.* which are barbarous to every English Man unacquainted with the Latin Tongue, or with the Customs of that Church, so we do continue their Mass Names and Days, as *Christmas*, the Day when Mass is said for the Birth of Christ, *Candlemass*, the Day of the Mass of Candles, for then Popish Churches are full of them ; *Lammas Day*, the Day when here in Time of Popery they said Mass for the Preservation of Lambs, *Michaelmass*, the Day when *Michael's* Mass is said, &c. We say no Mass upon those Days, but we have Collect, Epistle, and Gospel, some of which *Papists* use upon those very Days.

Now, if we look into the *Kalender*, we shall there find the Names of many Saints which either were never in Nature, or else are honoured upon Earth, when may be their Souls are tormented in Hell, *Boniface, Silvester, Clement, Dunstan, George, Martin, Denis*, for there must be Champions to defend the rest, specially the Ladies, as *Margaret, Agnes, Magdalene, Katharine, Agathe, &c.* and to be merry, *Cicely* the Patroness of Musicians, with *Nicolas, Crispin, Blasius*, Patrons of Seamen, Shoemakers, &c. *Hugh, Valentine, Edward, Machal* ;  
amongst

amongst other *Inventions* that of the *Cross* must be in too, *Remige* and several other Popish Saints, whose Names should not be in our Mouths, much less in our Common-prayer-book; we must not omit how there are five Holy Days for the blessed Virgin, *Purification*, *Annunciation*, *Visitation*, *Nativity*, and *Conception*, there should have been also her *Assumption*, when she was, as they pretend, carried up to Heaven in Body and Soul, then we could have all the Papists keep for her, when alas I defie them all together to prove any of those Days to be the Day which they keep it for. so then they are kept at a Venture: What shall we say of the Names of *Rogations*, *Ember Week*, and so many more to be found in our Prayer-book, which are the Quintessence of Popish Superstitious Holy Days. What I say is not in Relation to the civil Part of those Names, but as to the Spiritual, as they are brought into the Church. But they will say, we keep not all such Days, there is only a certain Number mentioned after the *Kalender*, but I ask wherefore then do you set them down, yet there are Mornings and Evenings, *first* and *second* Lessons for the very Day which I make no doubt are read where Service is every Day. In the same *Kalender* we find the fasts as well as Feasts, and those Feasts are always upon the *Eves* of certain Holy Days, which are many, only I find *St. Mark* and *St. Luke* have none, whilst *All Saints* have, wherein a Partiality appeareth; we have *Good Friday*, *Holy Thursday*, no better nor holier than another, whole *Lent*, &c. But this matter of Feasts and Fasts I have spoken of before.

Upon the first of *May* is the Feast by Papists dedicated to *Philip* and *James*, but we are so fond of the Latin Tongue, that because *Jacobus* is the Latin for *James*, in the Prayer-book 'tis called *Jacob* and not *James*. I know no other Reason why it should be so, only because it hath a greater Affinity to the Latin, the Latin

Church we still retain a Kindness for. After the Kalender are certain Notes belonging to it, whereof one is, that the 13<sup>th</sup>. Chapter of *Daniel* is to be read until such Words. The Book of *Daniel* hath but 12. Chapters in all, and must the History of *Susanna*, against which, as an *Apocrypha*, are lawful Exceptions, be fathered upon that holy Prophet, and be inserted into his Book as a Chapter of it ?

In the Morning and Evening Prayers, when the general Confession is read by the Minister, it were well for the People within themselves or with a very low Voice to follow him ; but so loud as usually it is, is not pertinent, but makes a Noise and Confusion ; for the same Reason the Answers that follow the Lord's Prayer, which indeed have very little Relation, if any at all, with what goeth before or what followeth : In Prayer the Minister is the Mouth of the People to God, and the People with their Hearts are to joyn with the Minister in his Prayer, as with Reverence and Attention they ought to hear when he is God's Mouth to them, that is, when he preacheth. I might take notice of what is said there of singing the Lesson in plain Tune, to sing the Collect, Epistle, and Gospel, which are very improper things : So of their *Benedicite*, *Magnificat*, *Nunc dimittis*, which I suppose might admit of English Names, of which I shall speak hereafter ; as for the Answers at the latter End, they contain good Expressions, but ill applied without a Connexion between themselves, all after the *Romish* way, which 'tis to be wished we had not so much of as we have, we could well enough be without it as without those Portions of *Apocryphas* when we are wanting something for Instruction, Comfort, and Edification, which the Word of God may supply us with. 'Tis not enough to sing our Prayers, but our Creed and Confession of Faith must also be sung, as ordered in the Evening Prayer upon some certain  
great



great Days therein named. We grant that 'tis well to have those several things in Verses to use them; however herein Men ought not to allow themselves too much Liberty, for the Word of God ought always to be handled with a great Respect and Reverence, the Tone of our Voice ought to be adapted to the Matter, and the Occasion according to that Rule of St. James; *Is any* Jam. 5. 13. *among you afflicted? Let him pray; is any merry? Let him sing Psalms:* Prayer and Singing are different Duties to be used upon several Occasions, as are Affliction and Mirth.

Before I proceed farther, one thing I must take notice of, which to me seems unaccountable, that is, the using of the Word *Priest* in our Prayer-book. In the two Places I quoted before, whereunto we may joyn *Ephes. 4. 11.*  
*Rom 12,* the Apostle mentioneth the several Offices be- *1 Cor. 12. 28.* longing to the Church, but there is no sign either of the Name or of the Office of a *Priest*, under the Law there were some, because Sacrifices were to be made, but under the Gospel no Sacrifice but of Prayer and Praise we have the *Eucharist*, or Commemoration of our Lord and Saviour's Sacrifice upon the Cross, but that's good for Papists to have *Priests* who pretend daily to make an Expiatory Sacrifice for the Sins of the Living and of the Dead, but we abhor such a thing, at least pretend to do so: We say we abolish the thing, and yet retain the Name; the Name of Minister is in Scripture known in this Sense; *Let a Man so account of us as of the Ministers of Christ, and Stewards of the Mysteries of God:* The Names *Bishop, Pastor, and Elder* are known in Scripture, but if they think the Word Minister below them, which I charitably believe they do not, because sometimes, though seldom, they use it, then they may use the Word *Elder* or *Presbyter* which is the Greek for Elder, *Presbyter*, as St. Peter calls himself, and *Presbytery* are *1 Pet. 5. 1.* Scripture Names signifying Office in the Church, but there

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there is a great Difference between *πρεσβυτερος* and *ιερευς*, a *Presbyter* and a *Priest*, which is the proper Signification of the last, as *Heb. 5. 6.* so then the Word *Priest* is fetched afar off, and there is no such Office in the Christian Church.

As to the *Litany* the same may be said by the People at the same time with the Minister, but with a low Voice and not after and separately; they do it after the manner of the *Kirie Eleison* used by Papists; here the People, not the Minister make the Prayer, for they and not he, say, *Spare us good Lord: Good Lord deliver us. We beseech thee to hear us good Lord.* When 'tis said from *Fornication* and all other deadly Sin, the Word *deadly* doth favour the *Papish* erroneous Distinction of *Mortal* and *Venial* Sins: They hold but seven *Mortal* Sins, whereof *Fornication* is one, but they hold there are Sins of their Nature not mortal, and which do not deserve Death, which is contrary to the whole Course of Scripture, which saith expressly, *the Soul that sinneth it shall die, and the Wages of Sin is Death.* This may easily be mended with changing the Word *deadly* into any of these *gross, horrid, enormous*, or such like, which to deny is certainly to refuse Peace upon easie Terms; to pray against *Lightning* is as good as to pray against Rain, Snow, and the like; by thine *Agony*, too much like an Oath. The Word *gracious*, meaned of King or Queen, is not proper in a Prayer to God, who knoweth whom we mean without such Titles; in Prayer the Attribute *most gracious*, which is a superlative Degree, is not well applied to Princes, we can say no more to God, and as good to call most holy King; there ought to be a Difference in Titles given to God, and those given to Princes, specially in Church at the Worship of God: In God's Sight they are but Men, and the Lord is jealous of his Honour and Glory which he declared he will not communicate to any one. Let Men keep flattering Titles when

Ezech. 18. 20.

Rom. 6. 23.

when they speak to Princes, though I think none but due ones were better; but in Prayers to God let Names of Blasphemy be avoided, which we all condemn in the Pope of Rome. Farther, it were well to forbear the often unnecessary Repetitions of the same thing which in this Litany and other Parts of the Book are frequent, and those broken Parts of Scripture which have no relation one to another, all might be made up into one Prayer, and not be divided into so many: Then in one of the Prayers 'tis said, *Turn from us all those Evils that we most righteously have deserved*: We think the Word *justly* is more proper the other being ambiguous; Justice and Righteousness do differ.

Now for the Collects, there are many for several Sundays in *Advent*, and so many after *Epiphany* and *Trinity*, an odd Way of reckoning the Lord's Days by; in that on St. Stephen's Day, God is prayed to grant us to learn by the Example of St. Stephen. The Name of the Lord Jesus is a strong Argument, and sufficient to prevail with God, if any can, so that of any Man is not necessary, but there is a Day appointed to be kept for that Martyr, and upon it something of him must be said, but we take a great deal of Pains more than the Believers in his Time, who appointed no Day for him. Who gave the Name of *Innocents* to the Children killed by Herod's Order? They confessed not with speaking but with dying, and because they were put to Death to satisfy Herod's Policy and State Jealousie, it doth not follow they died either Confessors or Martyrs, they did not lay down their Lives for the Testimony of the Lord Jesus, for they were not able to know and discern. Why to observe the Day of Christ's *Circumcision* and not of his Baptism? No Man, as I observed before, can say for certain the Day of any such Feasts they keep, why to keep *Epiphany* or Twelfth Day, so much turned to Excess in Popery and amongst us too? None of these produceth

De-

Rev. 1. 10.

Decency nor Edification; I think amongst Christians in our publick Devotion-book as the Liturgy is: The Words Lord's Day or Sabbath were more proper than Sunday, having as we have a Warrant out of Scripture: This is the Way of reckoning after Popery, I pray God we be not called to an Account for too much following after them: As to observing Days for the Apostles, I know of no Warrant we have to believe God is pleased with it, on the contrary, nor of the *Purification* of the blessed Virgin which is but a Continuation of a *Jewish Ceremony*, all which are or ought to be abolished under the Gospel. As to the Collect, wherein it is said, *thine only begotten Son was this Day presented in the Temple*, it containeth either a Lie which no Man can disapprove, or at least an uncertain and doubtful thing, there being no Certainty of the Day: If by *Michael* the Archangel or Prince of Angels, be meant our Lord and Saviour, for the Name *Michael* signifying, *who is like unto thee O strong God*; is appliable to him, then he hath his Day called the *Lord's Day*; if *Michael* be an Angel, then he is a Creature, so not to be joined with the Creator, and no Days to be kept for Angels, there being no Warrant for it in Scripture. Honour, the Angel would receive

Rev. 19. 10.  
and Chap. 22. 9.  
Psal. 16. 4.

none. As for all *Saints Days* 'tis a Shame, a Day for all *Popish Saints*; with *David* we should say, *I will not take up their Names into my Lips*. As for the Apostles, whilst alive, they never thought nor desired to have Days kept for them after their Death. St. *Paul* the zealous Asserter of Mercy, and sworn Enemy to any thing of Merit in Man, would never have approved that a Day should be kept for his *Conversion*, he sufficiently declares against observing of Days, Months, and Times, and Tears,

Gal. 4. 10, 11.  
1 Cor. 1. 12.  
and Chap. 3. 5.  
2 Cor. 4. 7.  
Rom. 9. 21.

which makes him say, *I am afraid of you lest I have bestowed upon you Labour in vain*: he would have said, *Who is Paul? Who is Apollo? Who is Cephas? But Ministers or Servants, Earthen Vessels, And a Lump of Clay in the Potter's*

Potter's Hand; whilest alive, when Instruments in God's Hand, but much less are they after their Death, he would have said what are they? that Days should be kept for them, and for himself? Which once was a Persecutor, a Blasphemer, and the chief of Sinners.

After this followeth the Order for the Administration of the Communion, there in the Beginning of the *Rubrick* we read of the *Curate*, and in other Places of *Vicars* and such inferior Limbs of Hierarchy, whereof not the least Step in Scripture. If Prayers be appointed to be read in the Chancel for Conveniency of Reader and Hearers it's well, but if upon any Opinion of Holiness or other Privilege of the Place then 'tis ill, for that Place is no better than any other in the Church; but why the Minister should stand on the North Side of the Table, except for Conveniency, I see no Cause, for the Temple of *Jerusalem* stood on the North Side of the City, but now we ought not to stand upon such Points of the Compass. The People saying after every Precept, *Lord have mercy upon us*, &c. is superfluous, specially with a loud Voice, once after the last, as we humbly conceive might be enough: Christ forbiddeth to use vain and unnecessary Repetitions, for Men are not heard for their much speaking: It may be observed that the two Prayers for the King are improper upon that Occasion; it supposeth a Communion without a Sermon before, instead of which *an Homily to be read*, which is better than nothing, but there ought to be a Preparatory Sermon, except in Case of Accident, or else the Ministers are encouraged to Laziness and Neglect, and used to read rather than to preach. After Sermon or Homily the Minister or Curate is to declare unto the People, Popish Custom still, *whether there be any Holy-Days the Week following, and if there be, what? To shut their Shops and give over working for the Day.* By a Mo-

Matth. 6. 7.

*A Discourse about Ceremonies,*

ral Commandment of God the Week is divided into two Parts, *six Days to labour* which many seem not to take notice of, *the seventh is the Sabbath to keep it holy.*

After this are heaped one upon another Sentences which have no Connexion with themselves, nor Relation to the present Occasion; the thing therein most plain is, that the People ought to make Provision for the Minister, and that is pressed in five Paragraphs, something indeed is afterwards said for the Poor, but the gathering is, for fear of missing, made before the Communion, when without Diversion, People ought wholly to be taken up with Meditation upon that high Mystery; it were more proper after the Action to gather: But mention is made of *Offering Days*, a Device at first of the *Popish* Clergy to satisfy their Covetousness, so that *every Man and Woman shall pay to the Curate the due and accustomed Offerings*, which is a meer unhandsome Trade in the Church, as if one should say, there is such a Rate set upon the holy Sacrament which must be paid before you receive it, for it is said there, *after which done*, that is, the Money laid down, and not before, the *Priest shall say*, that is, shall go on, this tendeth to neither Decency, Order, or Edification, rather to Scandal. If our blessed Saviour was upon Earth, here now as much as as ever, he would have Cause to turn out many who make Simony and Merchandise in and about the Church, as he did formerly. But to go on, in the following Prayer a *third* time mention is made for the King: We as much as they can be, are for praying for Kings and Superiour Powers, but every thing ought to have its Time and Place, if you will observe Order and Decency, once is enough, afterwards our Thoughts ought to be taken up with higher things, with the King of Kings.

Matth. 2. 12.  
Joh. 14, 15, 16.

Before



Before the Confession in the Rubrick! a Difference is made between the *Minister* and the *Priest*, 'tis said, *the Confession shall be read by one of the Ministers or the Priest himself*: By the Minister may be understood the Reader or the *Clark* under the same Name; here is another Office in the Church different from the Priest's: Thus in Convents and Monasteries, Papists have *Fathers* and *Brothers*, *Moncks* and serving *Fryers*, for these to do what the others think to be below themselves, and the Drudgery: Then the Dialogue between Priest and People is not very proper, it might be done without Dialogue. Of two Prayer just before the receiving of the Communion; one is to be said (or read, for every thing is but reading) kneeling, the other standing, why in a different Posture? After the Prayer the Minister may rise and consecrate. In the *Glory be to God on high*, is said thrice in the same Words, *thou that takest away the Sins of the World*, &c. In the Lord's Prayer such Repetitions are not to be found, if it be in relation to the most holy and blessed Trinity, we have other Ways to do it than with such Repetitions: Last of all there is this Clause, *and yearly at Easter every Parishioner shall reckon with his Parson, Vicar, or Curate* (no such Distinction in Scripture) *or his or their Deputy or Deputies, and pay to him or them all Ecclesiastical Duties*; a Sabbath and Easter Day very improper to give in and cast up Accounts, a Day or two before or after might be fitter, but this I must not insist upon to come to more material things.

We now must come to publick Baptism, and I cannot forbear taking notice of a thing in the very Beginning, *It is not convenient Baptism should be administered but upon Sundays or other Holy Days*: Here Holy Days so called are equal with the Sabbath or Lord's Day, when a Difference ought to be made between What God hath instituted and what Men have invented; this strikes at the

Morality of the Sabbath, wherof the keeping is a Precept of the first Table, so that Men may as well murder, commit Adultery, steal, even take the Name of God in vain, as to break the Sabbath: Whosoever makes no Scruple to break it, will make no Conscience of any thing in Religion. The Questions asked of Godfathers and Godmothers with their Answers in the Child's Name, are unbecoming so holy and so serious a Matter; to say, *to forsake the Devil*, &c. to believe and to desire to be baptized, by the Mouth of those who without special Grace cannot do it for themselves, a Child who can neither hear nor speak, is destitute of the Use of Reason, 'tis a manner of jesting with and profaning that holy Sacrament: Then follows the aerial Sign of the Cross on the Forehead, which one may accidentally happen to make when he puts Flies out of his Face; this Sign saith the Priest is made in Token that hereafter he shall not be ashamed to confess the Faith of Christ, and this as good as the Godfathers Promise to forsake the Devil, for he is positive *he shall not be ashamed*. Something that followeth we except against, namely, *these Children be regenerate and grafted*, &c. which is repeated in the following Prayer, *We yield thee hearty Thanks, that it hath pleased thee to regenerate this Infant with thy holy Spirit*, &c. Somewhat lower I shall give my Reasons; last of all 'tis said, *the Minister shall command*; here is a Magisterial, and I thought it had been but a Ministerial Authority, *that the Children be brought to the Bishop to be confirmed of him*, &c. This makes Confirmation an Appendix to the Sacraments, as if it had not perfectly been administered, but something had remained to be added to it.

In the manner of Administration of private Baptism are some things which I observed before: This private Baptism seems with Papists to argue an absolute Necessity of the Sacrament which we deny, when Men have done

done what they can to bring the Child to Baptism, and God through Sickness, Death, or otherwise alloweth it not, then Men must submit to his holy Will: other things there are which in the following Head I shall take farther notice of.

This Point of *Confirmation* is that which followeth next; at the Beginning of the *Rubrick* is something that needs being explained, for though the Words be clear, the Sence is not, these are the Words, *to the end that Confirmation may be ministred to the more edifying of such as shall receive it according to St. Paul's Doctrine who teacheth, &c.* This seems to intimate as if Confirmation were according to St. Paul's Doctrine, but no such thing as this Confirmation is to be read in his Epistles; Prayer and laying on of the Hands may profitably be used upon Children, but such an Act needs not to be called Confirmation which Papists make a Sacrament of, and use it to the same purpose. Last of all this is said, *he, any Man, shall know for truth that it is certain by God's Word, that Children being baptized have all things necessary for their Salvation and be undoubtedly saved*: Nothing more positive than this can be said upon a Matter: In the two foregoing Heads something there was to this purpose, to say it once should have been enough, but twice is too much; again, to say as if by Baptism the Child had been infallibly adopted, &c. *for our Lord Jesus doth not deny his Grace and Mercy to such Infants*; this is too positive, how can he tell it? One may charitably believe it, yet not be true, the same Caution must be observed in the Exhortation following, *doubt ye not therefore but do earnestly believe that, &c.* If this was by way of Prayer as we beseech thee to regenerate, to receive into the Number of thy Children this Child, &c. or if it was said we charitably believe, it would be well; but to say so peremptorily, that it is certain by the Word of God, but no such thing in the Word of God; on the contrary, this

*A Discourse about Ceremonies,*

this sets up two Popish Errors, *first*, Necessity of Baptism to Salvation, as if one could not be saved without it, hence they exclude from Heaven Children that die without Baptism, the *second* Errour, that the visible Sign doth confer the invisible Grace, so that whosoever is baptized, *opere operato* is thereby regenerated: Whosoever eats the Bread and drinks the Wine, eats and drinks the Body and Blood of Christ.

There are good Rules set in the Rubrick about Matrimony, as asking of the Banes three several Sundays, &c, which well observed would prevent abundance of Mischief by unlawful Marriages; in the Words and Form it may be well till the Ceremony of the Ring put upon the fourth Finger of the Woman by the Man after it had been laid upon the Book with the Money due to the Minister and Clark; indeed amidst the Celebration 'tis very undecent to bring in Money which might better be done before or after the Blessing, but they will make sure of their Fees. Then the Words spoken when the Ring is put upon the Finger, *With this Ring I thee wed, with my Body I thee Worship*, &c. are unbecoming that holy and solemn Institution; it seems the Ring is made essential to the Marriage; then joyning together the right Hands, why the right rather than the left called that of the Heart? The Minister may pronounce the Words, but plighting the Troth, and joyning of Hands are idle Ceremonies too much like a Play, whether or not they be significant, though necessary for the Minister as the Ground of his declaring them Husband and Wife: The saying or singing a Psalm when going to the Communion Table, then the Answers after it, even the Communion at that time is not very proper, neither repeating the Prayer after what was said in the Beginning that Marriage signifieth unto us the mystical Union of Christ with his Church: All Forms of that Nature must be short, full, and becoming the Gravity and Majesty of the Ordinance.

Con-

Concerning the *Vistation of the sick*, those Answers at the Beginning do much smell of the Popish Priest, who hardly goes about any Part of his Office but always hath with him his Clark to answer at Mass and elsewhere : Surely upon this Occasion it should be left to the Prudence of the Minister to use his Gift of Prayer according to the Nature of the Disease, to the Shortness or Length of it, and the Temper and Condition he finds the Patient in by Discourse and Conversation; first with Comfort and Exhortations suitable with that State he finds him in, and after with Prayer, 'tis strange that upon such Occasions a Minister should be only *doctus in libro*, and very sad he can or must not pray, comfort a Patient, nor hardly preach or execute any other Part of his Ministry without Book ; then 'tis not possible to pen a Prayer that at all times and Places can reach every Patients Case : The special Confession required of the Patient is too much like Popery, but the following Absolution of the Priest is very strange amongst Protestants, specially these Words, *and by the Authority committed to me I absolve thee from all thy Sins* : Upon Condition of Repentance a Minister may declare a Sinner absolved, but not absolve him ; these are the very Words used by Popish Priests, *by Christ's Authority committed to me*, how hard is it to walk upon the burning Coales and not burn his Feet ? And though the following Prayer be very good and fit for the Occasion, yet after a positive Absolution of all Sins, it is preposterous, and had been better placed before. Now to see a Minister coming into a sick Man's Room with a Book in his Hand, is the true Posture of a Popish Priest upon such an occasion stin-  
ted to it.

About the *Burial of the Dead* : We ought upon this account to be very shy, not to do any thing seeming to favour Popish Errors about the dead : The Truth is what in that and some other things we do, we have taken.

ken it from them : A Sermon is what in such an Occasion may be allowed, or a general Discourse about Mortality and Preparation for Death, but we exceed and go too far, as first, for the Minister to meet the Body at a certain Place, then for him and his Clark ( perfectly after the *Popish* Way ) to sing either into the Church or towards the Grave, the Words therein set down, then when they are come to the Grave, for Priest and Clark to sing another Tune : The Word *sing* is expressed, then a third one, while the Earth is cast upon the Body, afterwards a fourth Scene ; all too far and beyond the Modesty and Simplicity upon such an Occasion to be used.

*Of churching of Women* : Upon this Occasion Thanks to God may be returned, but not in that Formal Way which we retain from Popery, and which they had from the *Jewish* Purification, all which kind of Ceremonies ought to be abstained from : That Law lasted until *John*, and in the Time of the Apostles did wear off by degrees, but an ill Circumstance is mentionen last of all, still there is Money in the Case, *the Woman must offer accustomed Offerings*, not to God but to the Minister, God must be satisfied with Thanks, but the Priest must have Money ; this indeed is to make a House of Merchandise of the Church : I should also have taken notice how in the foregoing Answers, Repetitions ought to be avoided, things follow one another with little Relation, or hardly any Connexion.

All this was extracted out of a prayer-book printed in 1645, but in that now used which was published in *Charles II's* Days, we find some Alterations, yet something more than in the Former. In the preface are contained some uncharitable and unjust Reflections against Nonconformists called *Men given to Change, who always discovered a greater Regard to their own private Fancies and Interests than to that Duty they owe to the publick*, and



at the latter End, they are called, *Men of factions, peevish, and perverse Spirits*; a very hard Censure, so contrary to what Scripture prescribeth in matter of passing a Judgment upon others: There is nothing of an healing Spirit, which a little before, and at the time of the Conferences in *Worcester House*, only to have time to settle their Affairs, and amuse others, those Men pretended to: But in the Head following *concerning the Service of the Church*, are these Words, *The Service in this Church of England these many Years hath been read in Latin to the People*, whereby is meant the Time of Popery, so 'tis called the same now as it was then, namely, the Church of England, which I think is no great Credit or Honour to the present Church, then it implieth the Service now used, to be the same as 'twas in those Days, only with this Difference, that then it was in Latin now in English: So there is mention made of the Division of the Psalms into several Portions called a *Noſturn*, and the Rules called the *Pie*, which made the turning of the Book so intricate: However, though it hath suffered some Alterations, in Substance 'tis the same as it was in times of Popery, only put in plainer Order, and *whereas heretofore there hath been a great Diversity in saying and singing in Churches within this Realm*, according to the Uses of *Salisbury, Hereford, Bangor, York, Lincoln*, henceforth there shall be but one Use, namely, the *Romish*, or next to it, in Cathedrals, Collegial Chappels, and the like: In the following *Rubrick* an unnecessary and unrequired Leave is given to say in any Language understood Morning and Evening Prayers, by which means the *Latin* is still continued, but all Priests and Deacons 'tis imposed upon to say it, thus amongst *Papists* their Clergymen must say their *Breviary*, which is meritorious; Morning and Evening to pray to God is a necessary Duty incumbent upon all, but I see no reason why one should always be stinted to such a Form.

In the proper Lessons is a Feast called *Annunciation of our Lady*, it is not sufficiently expressed by the Name of the blessed Virgin *Mary*, but *our Lady*: Seeing they come upon those Terms, they ought to have said which of the Ladies, either of *Egypt*, *Loretto*, *Monferrat*, and fifty more without *Hyperbole*, which we could name, for they are all Ladies, with Churches dedicated to, and Days appointed for them: The Word *Lady* is not enough, 'tis common to so many, though in the Word we read of one Lord Jesus Christ, but of no Lady, she should have been called *Queen of Heaven*, and those great Titles given her in her Litany. In a due and decent manner we honour her Memory, and call her the most blessed amongst all Women, but not in a Popish and Superstitious Way. In the *Kalender* we are taught to reckon the Month after the Roman Way by *Nonæ*, *Idus*, and *Calend*, but to what purpose, they know best? In the manner of ordering of Priests, and consecrating of Bishops, we have *Veni Creator Spiritus*, for those Words in *Latin* have a greater Emphasis and Energy than in *English*, but not in ordering of Deacons, that is used in the *Conclave* in the Election of a *Pope* which brings Infallibility in the Election; when *Paul* and *Barnabas* ordered Elders or Ministers in every Church they prayed, fasted, and laid Hands upon them without any other Ceremony. I should have said how their Way of Service in Cathedrals depriveth People of the Comfort of singing Psalms.

But we must return back to the *Kalender*, there in red Letters we find King *Charles Martyr*, and the 29th of *May*, but I shall say nothing thereupon, one not long ago having published something upon the matter and thus saved me that Trouble; only I take notice, he is in the 3d. Collect of Evening Prayer mentioned in this Stile, according to the Example of this thy blessed Martyr, if a Martyr, then of *Hierarchy*, as his Son King *James* Con-

Acts 24. 23.  
and 1 Tim. 4.  
14. and 2 Tim.  
1. 6.

Observations  
upon the 30th.  
of January  
and 29th. of  
May in 1694.

Confessor of *Popery* ; in the Morning Prayer 'tis said, instead of *Venite exultemus*, for we cannot leave off our Latin, shall the Psalm following be used, called a Psalm, a Mixture of broken Parts of Scripture, *Acts*, *Jonah*, *Lament.* and *Baruch* too, and this one Verse by the Minister, the next by the People, so round about, and the last Collect of the three, the People to repeat it after the Minister. The Service for *Charles II's* Birth and Restoration, as to the Occasion, Matter, and Manner, is a fit Match for this, all alike. I remember, one thing I shall mention now we speak of Kings, and that's about Coronation, wherein are observed some meerly *Popish* Fopperies which make *Westminster Abbey* so much like a Church in *Rome*, or upon such an Occasion any *Popish* Church elsewhere, the manner of laying the *Regalia* upon the Altar, the bowing and cringings, &c. But I shall only speak of the anointing, an idle Ceremony now, formerly a Jewish one ; anointing of Priests, Prophets, and Kings, under the Law were Typical, all ended in the Lord Jesus Christ, who yet, though a Priest, a Prophet, and a King, was not anointed with Oyl, but with the Gifts and Graces thereby signified ; our Ministers or Priests as they call them, should also be anointed as well as our Kings, in this and that certain Parts of the Body, rather than in another ; it is pity but that to perform so solemn an Action, we should also have a miraculous Bottle of Oyl brought down from Heaven, or a *St. Ampoul*, that's never diminished to anoint our Kings, as the *French* pretend to, as also, till now, they imitated them in touching for the King's Evil, however anointing may not be said to be essential to the Coronation.

Now to the manner of using the Prayer-book : Why should the Minister read one Verse and the People with a loud Voice another, which is against Decency, and *St. Paul's* Rule not to speak all at once ? Why should the

*Doxology* Glory be to the Father, be repeated so often as well as the Lord's Prayer? And why so divided as that the Minister should ever say one Half and the People the other? Like *Priest* and *Clark* in *Popery*, this to answer for the other: Why should the Title of every Psalm be Latin? Why is *Simeon's* Song called the *Nunc dimittis*? The blessed Virgin's to be known under the Name of *Magnificat*, when we speak of the Rich Man to call him *Dives*? Why *Simon* rather *Magus* than the Sorcerer? If we be so fond to call things by Names in an unknown Language, let it be in Hebrew or in Greek which are the original Tongues of Old, and New Testament, and not in Latin, which with their Decrees is the Language of the Beast; if in English we wanted Words to signify things, then there would be Cause to borrow of others, but we are not brought to such Streights; every one knows how all the Popish Service is in Latin, wherein we still hold a Communication with, and in some kind own a Dependency upon the Church of *Rome*, with using her Language, nay, we seem so fond of it, that we use it also in Law, a *Bond* and some other Deeds are in Latin, which is a shameful Subjection, as if they were our Masters whose Tongue we ought to speak: When *England* was subject to the *Roman Empire*, there was something to say for it, but now nothing at all, except we have a mind to go back to *Rome*; all that can be pleaded for, 'tis an old Custom and an evil one too, to be left off: But much having by others been said upon the matter, I shall no further enlarge upon it, only as to the manner of using the Prayer-book. This particular I shall add concerning the Word of God read sometimes standing and sometimes sitting: But if to stand at the reading of God's Word be a more reverend Posture than to sit, why do they sit when the Epistle is read, and stand when the Gospel is? Surely there is for this Difference not the least Shaddow in Scripture, the Epistle is

as much the Word of God as the Gospel; but they not only make Epistle to differ from Gospel, but also Gospel from Gospel, for at the second Lesson they stand when some Part of a Chapter of the Gospel is read, and yet they sit when a whole Chapter is read in the first Lesson; what's the meaning of all this? One Part is read with more Reverence than the whole, for when that very same Chapter, out of which the Part is taken, happeneth to be read at the first Lesson, People doth sit, and is a greater Respect to be shewed at the reading of the second Lesson than at the first? To me this seems unaccountable.

But a thing there is which I must not omit taking notice of it, being liable to a just Exception, though not in the Common-prayer-book: At the latter End of most of our old Bibles is a Form of Prayers for private Families, in that for the Evening are these Expressions, *That all the World may know that at what time soever a Sinner doth repent of his Sins from the Bottom of his Heart, thou wilt put all his Wickedness out of thy Remembrance as thou hast promised by thy holy Prophet.* But, no Prophet saith so; we know they ground it upon the Prophet who in God's Name declareth that a holy penitent Sinner shall live: Three things are here to be observed, *first*, That turning and Repentance, upon which Life is promised, is not in the Power of Man, but a special Gift of God: The *second*, That the turning therein mentioned is upon a legal Bottom, for he saith, *If the wicked will turn from all his Sin that he hath committed, and keep all my Statutes, and do that which is lawful and right, he shall surely live.* To keep all God's Statutes is impossible for Men, however there is nothing but what the Law says, *do this and thou shalt live*, thus our Saviour doth interpret it, *if thou wilt enter into Life, keep the Commandments.* The *third* thing here to be observed, and upon which I ground what I said, is, That in the Place there is no such thing

Ezech. 18. 21.

Math. 19. 17.

*A Discourse about Ceremonies,*

as, at what time soever, nor nothing equivalent, nor in any other Prophet, for out of such a Text if there was, the wicked would take Encouragement to continue in Sin to the last, now Scripture presses Sinners not to delay Repentance; we know some say they can repent when they will, but God never said so in his Word; thus, though this be not in the Prayer-book, yet I bring it under that Head.

Calvin Epist.  
and Protect.

Now after this to shew we are not singular in our Judgment concerning these Points, we will back our Reasons with the Evidence of some few eminent Instruments of Reformation, pious and learned Men both abroad and at home; *Calvin* is the first Forreigner in his Letter to the *Lord Protector* in good *King Edward's* time, he saith thus, *I come to the other Head about abolishing and plucking up by the very Roots Abuses and Corruptions* which the Devil in Ages passed hath brought into God's Ordinances, 'it is evident that the Christianity or Religion of *Poperie* is 'Bastardy and false; wherefore if we resolve to bring 'the People out of that Gulf, we must follow the Apostle's 'Example, *1 Cor. 11.* from whence it is generally taught, 'that when Men would reform as they ought to do, and 'acceptably to God, they must then betake themselves to 'the pure Word of God, for see how many Mixtures 'which Man's Brain hath hatched do remain; so many 'Pollutions are there which distract Men from the right 'Use of those things which he hath appointed for their 'Salvation: Wherefore, while such a Sink as that is but in 'the Part pumpt out, things cannot be said to be as they 'should be, specially when Religion appeared rather 'masked than sincere and with open Face, which I therefore note, because I perceive many now a-days are of 'another Judgment, as if petty Abuses were to be let 'alone as long as grosser matters be removed, whereas 'contrariwise Experience it self shews what a fertile Soil 'and faithful Seed-plot of Lies Man's Invention is, that be-



'being but thin sowed, as it were with lesser Grains, 'groweth to such an Heap as if his Measure did intend 'nothing else: Now the Scripture is far different from 'this, when *David* speaketh of Idols, he professeth their 'Name should not go in or out at the Door of his Lips, 'to shew extream Detestation; let us remove our Foot 'as far as we can from the Snares of Satan, for what were 'all those Ceremonies but so many whorish Enticements 'to let silly Souls into Mischief, yea, even Snares to catch 'Men in? But if we talk that the People may be warned 'least they stumble, yet notwithstanding who doth not 'behold Men hardened by them: So little doth that 'Warning avail to any purpose: Therefore if any such 'thing be left untouched, it will be but the Foment and 'Fewel of greater Mischief, and very blind, set up to 'hinder sincere Doctrine from all Entrance as were fit. In his *second* Epistle he exhorteth the same Protector to help *Hooper* who stood against those Foppish Ceremonies; this is all we shall for the present make use of out of him, though abundance more might be produced.

*Beza* is the next, he often speaks much to our Purpose, specially in the Place mentioned before, now quoted in the Margent, not to be repeated here in his Annotations upon these Words, *Ye are bought with a Price, be not ye the Servants of Men*? 1 Cor. 7. 23. He condemneth those that contrary to that Part of Scripture do press superstitious Rites upon the Consciences of Men, and from *Colos. 2. 20.* he demonstrates how Man's corrupt Nature is too much inclined to loose Liberty and submit to Superstition, which with *Seneca* we may well call, *insanus Error*, a mad Error, which Superstitious Ceremonies are Breeders of; to give them their due, they are the Burthens of the Church, the Blemish of God's Ordinances, the Scourge of good Preachers, the Brood and Hopes of Popery, the rejoycing of the Prophane, the Grievance of the Good, and the Seed

Seed of Dissention, so then it is an unwarrantable Presumption to bring them in; the Case can be no better illustrated than with the Parable in the Gospel, where  
 Mark 13. 34. the Lord Jesus is said to be like a Man taking a far Journey, who left his House, and gave Authority to his Servants, and to every Man his Work, and commanded the Porter to watch. The Church we must understand to be his House, where we observe no Authority, but that which is given, and no Work but that which is left; and over these, the Porters must watch, that no other Authority be intruded, nor other Work be done: To  
 2 Cor. 10. 13. this belongs what St. Paul saith, *We will not boast of things without our Measure, but according to the Measure of the Rule which God hath distributed to us*: It would be very strange, if during the Absence of the Lord and Master of a House, some of the Servants would introduce other Rules, and other Works to be done than what he commanded to be observed. If such Attempts be so odious, and against Rule and Reason in worldly things, what must it be in God's House? Thus much I could not forbear taking notice of in my way, now we return to our Evidences.

Peter Martyr comes next, who though a Divinity Professor at Oxford, yet was a Forreigner born, he adviseth the Ministers of Poland to keep such Order in the Administration of Sacraments, as differeth most from the Toys and Ceremonies of *Papists*; and if from the Heart we hated Superstition, certainly we would do our Endeavour clean to put out and deface all the Footsteps and Monuments thereof: Further he saith, there is somewhat more hard I confess of those Garments they call holy, and which somewhat troubleth me that I wonder they are so strictly retained; and he himself refuseth to wear the Surplice, for he saith, when I was at Oxford I would never use those white Garments in the Quire,

Quire, though at that time I were a *Canon*, I had no reason for it, but that which then moved and doth still move me, and perhaps may justly move you, is how that is not to be done which shall confirm what my Conscience cannot allow of; and those things he calleth meer Relicks of Popery.

The *Wirttemberg* Confession saith, it is not lawful either to restore the old Ceremonies of the Law, or to devise new ones to shadow forth the Truth already laid open, or brought to light by the Gospel, as in the Day-light to set up Candles to signify the Light of the Gospel, or to carry Banners or Crosses to signify the Victory of Christ thorough his Cross: 'Tis added, no mystical Rites which carry some Mystery or Signification in them, though not otherwise impious (as namely, such as should be Parts of God's Doctrine or kind of Sacraments) but only because such Laws as belong to Order and Decency are lawful: But why any longer to stand upon some particular Evidences, we have with us a whole Cloud of Witnesses, for beyond Sea, *Zuinglius*, *Oecolampadius*, *Bullinger*, to whom some Letters from *Lady Jane Grey* are to be seen at *Zurich*, *Daneus*, *Sadeel*, *Chemnitius*, *Zesperus*, *Mullerus*, *Chamier*, *Musculus*, &c. besides some we named before, and all I shall conclude with several Passages of that excellent Epistle a purpose and by Order from the Elector *Palatine* by *Zanchinus* written to *Queen Elizabeth*, which doth begin thus.

'Most Gracious and most Christian Queen: We have  
'not without Grief understood that the Fire of Contenti-  
'on about certain Garments, which we thought had been  
'quenched long ago, is now again, to the incredible  
'Offence of the Godly as it were arised from Hell, and  
'kindled afresh in your Majesties Kingdom, and that the  
'Occasion of this Fire is because your gracious Majesty be-  
'ing perswaded by some, otherwise great Men, and car-

ried with a Zeal (but certainly not according to Knowledge) to retain Unity in Religion, hath now more than ever before, resolved, yea, doth command that all Bishops and Ministers of the Church shall in Divine Service put on the white and linnen Garments which the popish Priests now use in Popery,--- to the perpetual Disgrace of your renowned Majesty,--- which thing being so, I see not how your gracious Majesty can with good Conscience propound again the Garments in Question, and other things of that kind, smelling as yet of popish Superstition, and once banished out of the Churches, to be taken on again,--- and therefore all things are to be called back, as much as may be, to the Rule of God, and to the Former and Apostolical, and to the more pure and simple Form of Religion. Finally, if as the Apostle commandeth, we are to abstain, not only from all Evil, but from all Appearance of Evil, to what End I beseech you, most Renowned and most Godly Queen, should those things be brought in again into the Church of God by the Prince's Commandments which are contrary to the Gravity of the Apostolical Worship, which smell of the popish Superstition, which do not serve to the Edification of the Godly, nor to Order, nor for Ornament, except that which is whorish which lastly can bring no Profit, but on the contrary, many Evils to the Church, &c? For though they be not evil or unclean in their Nature, yet because of the former and late Abuse, they are not altogether free from Uncleaness; certainly it cannot be denied but that at least they will give Occasions of many Evils, and very grievous Superstitions; now the very Occasions also of Evils are to be avoided.--- This is to tempt God.--- We ought, most Religious Queen, to have nothing to do with the *Papists* in matter of Religion, save in those things which they have common with the Apostles: Why? I beseech you, were some things other-

'otherwise Godly, reprov'd and blamed in Scripture,  
 'that they had not taken away Temples and Churches  
 'for Divine Service in the Mountains ( or high places )  
 'which were built by holy Fathers before the building of  
 'the Temple.---- Now which is the better, to follow  
 'the Godly Simplicity of the Apostles, or the ungodly  
 'Pomp of Papists? This recalling of such popish Gar-  
 'ments will be a greater Evil, then peradventure it may  
 'be seen even to the very wise Men at the first Sight,---  
 'therefore to recal these stinking Garments and other  
 'Rubbish of the *Papish* Church into the Church of *Christ* at  
 'this time, what is it but to give Papists an occasion,  
 'and the best that may be, to confirm and harden them-  
 'selves and theirs in their Superstitions, and also to help  
 'them therein?--- And who knoweth not that these  
 'Garments are a Part of the Household Stuff of the *Ro-  
 'mish* Seducer, and to bring them into the Church of  
 'Christ, What is it else but to provoke God to Anger,  
 'and to kindle his Fury against us? And though the  
 'Epistle deserves wholly to be transcribed, yet not to be  
 'too tedious, I shall shorten it: He calls those Garments,  
 'unknown to the Christian World in the Times of the  
 'Apostles and of the Apostolical Men, Garments of  
 'Godless Priests, and Slaves of Antichrist.----- So as-  
 'suredly by the arguing of things indifferent to trouble  
 'the Peace of Churches, and to cause Strife between  
 'good Men and bad, yea, between good Men themselves,  
 'is so wicked, that it can by no means be defended.----  
 'If your gracious *Majesty* desireth, as you would, to  
 'seem Apostolical, then in this matter imitate the Apo-  
 'stles: Neither lay and impose this Yoke upon the Neck  
 'of Christ's Disciples your self, nor suffer others to do  
 'it.----- For all Men know that most part of all the  
 'Churches that are fallen from the Bishop of *Rome* for the  
 'Gospel's Sake, not only have left off, but also abhor  
 'those Garments.----- 'Tis in vain to hope in so doing

'to bring in *Papists* over to us, who can never amend  
'their Doctrines, nor part with their abominable Super-  
'stitions and Idolatries; then saith he, this woundeth the  
'Consciences of private Believers, a tender Conscience  
'that feareth God, is a most precious thing, and ac-  
'ceptable to him, for if these things be imposed as neces-  
'sary, we do ungodlily, because we make those things  
'to be necessary which Christ would have to be free, if  
'indifferent they ought to be left free. These are the  
same Arguments we use, but here we leave off, think-  
ing we have done enough to shew the Sence of that  
Learned and Famous Divine upon so solemn an Occa-  
sion.

But this Letter, nor other weighty Reasons could not  
prevail for any thing, they were resolved upon another  
way, the Queen was young when she came to the  
Throne, and they that were about her, and coming  
upon the Stage, were willing to retain Part of that  
Pomp, and as much as they could, of that Power  
which popish Predecessors in their places had enjoyed :  
Selfdenial and a perfect Zeal for the Glory of God, did  
not wholly govern in the Spirits of some Men, where-  
fore in that Convocation in 1571, when the *Cran-*  
*mers*, *Hoopers*, *Latimers*, &c. were gone, instead  
of following. The Reformation began in King *Ed-*  
*ward's* Days, they made those Alterations which we  
all know.

But I need not to insist upon these Evidences of parti-  
cular, though eminent Men, seeing we have for us that  
of whole Churches, I mean that the Generality of Re-  
formed Churches doth about the Matters now in  
Hand, joyn and agree with us, so that we are not  
singular in our Opinion, but well grounded there-  
in.



For first, we affirm that Christ hath instituted a Discipline, according to which, and no other, his Church ought to be governed: The French Reformed Churches say, *the Order which Christ hath by his Authority settled in his Church, ought inviolably to be kept*; and somewhat lower they add, *we believe the true Church must be governed according to the Rule and Order settled by the Lord.* And this is the Perswasion of the Church in the low Countries, *how the Church ought to be governed according to the Spiritual Policy which God hath taught in his Word,* which containeth three things: *First*, There is a Government already settled; *secondly*, That Government is set down in Scripture; *thirdly*, The Church ought to be governed according to that, exclusively to any other, seeing a Divine Institution doth exclude Humane Inventions: To this also agree the Churches of Switzerland, for say they, *Discipline is administred according to the Order which the Lord hath given in his Word.* And a little lower, *the Church-Government given us by the Apostles is sufficient to keep it in good Order.* And the Church of Scotland in her Confession of Faith published in the beginning of Reformation giveth for a Mark of the true Church, *the Administration of Church Discipline, such as God hath prescribed in his Word.* This overthroweth the prelatical Opinion, that 'tis left to the Prudence of the Governors of the Church, to establish what Government they shall think fit. *Secondly*, We say all Ministers of Christ have the same Authority, and by the Commission none is to have more Power than another, and are not these the positive Words of a Confession of Faith, *we believe all true Pastors to have one and the same equal Power among them.* Let this be taken notice of, how 'tis an Article, not only of their Discipline, but also of their Faith, *we believe*; the low-Dutch Churches speak to the same purpose, *whatsoever Place God's Ministers are in, they have the same Power and un-*

Confes. Gallic.  
Articl. 25.

Art. 29.

Conf. Belgica.  
Art. 30.

Helv. Conf.  
cap. 18.  
quemadmo-  
dum suo ver-  
bo præscrip-  
sit dominus.  
Docemus Gu-  
bern. &c.

Conf. Scot.  
Art. 18.

Gal. Conf.  
Art. 30.

Conf. Belg.  
Art. 31.

equal

Helv. Conf.  
cap. 18.

Apostolis suis  
principatum,  
Christus Seve-  
ris sine prohi-  
bitur, &c.

Conf. Palat.  
at the latter  
end.

Discip of the  
Vand. Chap. 2.  
about the mid-  
dle.

Conf. Gal.  
Art. 24.

Compend.

Conf. Art. 1.

*equal Authority.* So do those of Switzerland, all Ministers of Christ have received the same Power and Office. Observe how as there is but one and the same Power, so there is but one and the same Office, whereby are condemned Primacy and the Episcopal Distinction, which they explain elsewhere, *Christ hath most strictly forbidden his Apostles Primacy in the Church, who then can but perceive that those who oppose this plain Truth, and do bring in a different Government ( and as it may be taken Diversity of Government ) into the Church, ought to be taken for those of whom Christ's Apostles have foretold, 2 Pet. 2. and Paul, Acts 20. 29. 2 Cor. 11. 2 Thess. 2. and in several other Places:* It is also the third and chief Advice of that religious Prince, the Palgrave in his Confession of Faith to his Children and Successors, to take heed of those who acted by meer Ambition, as 'tis practised in Popery, do strive for a Command over the Consciences of Magistrates and Subjects, and to erect for themselves some new Primacy of a large Extent. And to shew that Union, Equality, and Affection which ought to be between Ministers: The antient Church of the Waldenses saith, speaking of Pastors, *He that is ordained last ought to do nothing without the Leave of him that was ordained first, and he that was first, must do nothing without the Leave of him that was chosen last.* Now all this doth ruine the superiority settled by Bishops.

We say in the third place, that no Humane Invention ought to be introduced into God's Worship, and that Men must not impose upon Consciences the Yoke of Ceremonies, and the Reformed, reject Ceremonies partly because they are Humane Inventions, and a Yoke which Humane Authority imposeth upon Consciences: Indeed Divine Worship ought to be practised according to the Purity and Simplicity of the Gospel, which Mind the Vandois are of. *Divine Worship ought to be performed only in Spirit and in Truth, for God is Spirit, John 4.* So that the

'the Use of those Ceremonies ought to be abolished :  
 'Also the Churches of the united Provinces *do believe that* Belg Conf.  
 'amongst Christians all Ceremonies must be abrogated. Now Art. 25.  
 'he that saithall, excludeth nothing ; and to shew what  
 'kind of Ceremonies those are, elsewhere they explain  
 'it ; *we do reject all manner of Humane Inventions brought* Art. 32.  
 'into the Service of God : And 'tis an unexcusable Pre-  
 'sumption to introduce into the Service of God that  
 'which he hath not prescribed : The Believers of part of  
 'Switzerland expresse thus much, saying, *no Man may com-* Conf. Basil.  
 'mand that which Christ hath not commanded, among other Art. 19.  
 'things therein is mention made of Days dedicated unto  
 'Saints, but in another Place they declare more at large,  
 'when having said, how the Church of Christ doth what  
 'she can to preserve Peace and Union ; 'tis added,  
 'therefore *she hath no Communication with Sects, and recei-*  
 'veth not any Rules given to settle a Distinction of Meats,  
 'Cloths, Days, and Ceremonies. Herein with us do also  
 'agree the four imperial Cities in their Confession of  
 'Faith presented to the Emperor Charles the Vth. where,  
 'after they have condemned the Impositions of Fast  
 'Days at certain times as *Lent*, and on *Fridays*, specially  
 'that called *good-Friday*, and having quoted some Places  
 'out of *Irenæus* and of *Apollonius* against *Montanus*, who  
 'was the first Imposer of Fasts, and of *Chrysostome*, they  
 'speak thus, *for as we ought, we had a special Regard to* Neque enim  
 'what *St. Paul* saith to the *Coloss. Chap. 2. Let no Man* apud nos, leve-  
 'judge you in Meat or in Drink, or in respect of an holy Day. : momentum  
 'And in another Place having spoken about Abuses under habet, &c..  
 'Pretences of Divine Worship introduced into the  
 'Church, 'tis added, *Many things are admitted subser-*  
 'vient unto Superstition more than to Piety. This over-  
 'throws the Ceremonies of our Prelates.  
 ' If after all this we have a Desire and Curiosity to  
 'know the Mind of the most remote Churches from us,  
 'and which are settled in *Poland, Russia, Lithuania, &c.*  
 'We

*A Discourse about Ceremonies,*

Postnaniensi  
Conventu art.  
10. Discipli-  
na ecclesiæ se-  
cundum Dei  
verbum ab om-  
nibus approba-  
tur.  
Ex lib. Bucer.  
cul titulus  
scripta duo  
adversaria la-  
to: p. ag. 159.

Uladislaw. Sy-  
nodus, art. 12.  
Syn. postnan.  
art. 8.  
Syn. Xanpens.  
cap. 2.

Petricovienf.  
Synod. art. 4.  
qua quidem  
propter exter-  
nos ritus ho-  
mines pios se-  
rire, neque do-  
mini est volun-  
tas, neque pa-  
trioris ecclesiæ  
mos, &c.

We shall find, though some follow the Confession of *Ausburg*, others that of *Bohemia*, and others that of the Evangelical *Cantons*, they unanimously tell us, *that Church Discipline which is according to the Word of God, is approved by all.* Who then can hinder us, hence to conclude, that all approve to have that Church-government settled, which is grounded upon God's Word: And indeed they have, *that Company of Men that excel in Prudence and Gravity of Spirit*, whom *Bucer* speaks of, *whose Office is to warn and correct those that commit Faults, and to compose Differences, &c.* those *Elders*, saith he, *Ambrose* hath written of; they are those that help in the Administration of Church-government, to the great easing of the Minister, whereof the Benefit is great in those Churches that have them; though they be derived from Scripture, yet are wholly despised and rejected by the prelati- cal Party: A general Synod held in *Poland* since the Agreement at *Sandomir*, speaks of two Kinds of *Elders*, *Spiritual* and *Secular*. Another famous enough makes mention of them, and a *third*, not only declareth how they ought to be chosen, but also what their Office is? 'Tis then past all Question that they have ruling *Elders*.

Moreover we must admire at the Charity and Prudence of those Churches much different from what we have seen here practised at home, for though Part of them that are united by the Agreement they made at *Sandomir*, be of the Confession of *Ausburg*, and do retain some Ceremonies, yet they impose them not, neither do they constrain People to submit thereunto, for, say they, *if they were imposed, some Opposition might happen, and then it would be necessary to make use of the Discipline; but 'tis neither the Will of God, nor the Practice of the more primitive Christian Church to punish pious Men for outward Ceremonies, therefore Ceremonies we leave to Christian Liberty.* Hence we see how they wisely avoid the

Oc-

Occasions of Severity and Dispute. Though among those Churches, there be Overseers and Superintendents, whence our Prelates would prove a Conformity with their Episcopacy, we shall find a vast Difference between both, not only as to the Election which is made by the Ministers, but also in relation to the Authority which is subordinate and inferiour to that of the Synod, and as to the Time assigned for it, which is from one Synod to another, and according to the Pleasure of the Synod, he shall be confirmed, or else another shall be chosen; if the Synod think fit: And if it will appear those Overseers have a different Employment from that of our Bishops, if one will take the Pains to read the Articles of that Synod from first to tenth inclusively; and that for them it is an Addition of Care and Pain, more than of any Worldly Honour or Gain: In a Word, they are such as Chair-men, Prolocutors, and Moderators in Synodal Assemblies, except that the Work of these doth cease at the breaking up of the Synods, but the Labour of those doth continue. This we might strengthen with other Testimonies of the Confessions of Faith, and Articles of the Ecclesiastical Government of other Churches: But forbear, for we think we said enough to our present purpose.

Now to come to the Judgment of some of our home good and learned Men about these things, we shall begin with a Letter of the general Assembly of Scotland to the Bishops of England, for though they be of a different Kingdom, yet they make part of the same Land. If Surplice, say they, corner Cap, and Tippet have been Badges dies of Idolaters in the very Act of Idolatry, what have the Preachers of christian Liberty, and the open Rebukers of Superstition to do with the Dregs of the Romish Beast? And in their Confession of Faith are these Words: We detest all Ceremonies and false Doctrines of the Romish Antichrist, added to the Ministration of the true Sacraments, we detest

Xansens. Syn.  
cap. 1.  
Art. 10. see  
from art. 1. to  
the 10th.

Written in  
1566.



*A Discourse about Ceremonies,*

*all his vain Allegories, Rites, Signs, and Traditions brought into the Church without and against the Word of God.* King James, when he was yet in Scotland, could tell them they had the purest and best Reformed Church in the World, even beyond that of Geneva, which said he, keepeth some Days, yet when he had been here a while, being well pleased with the Complement of some of our Bishops, how he was the wisest and most learned King since Solomon's Time, which Learning and Wisdom whatsoever, he after God owed to Buchanan, whose Principles he soon forgot here, and his Friend's Kindness there, upon ascending on the Throne, he became another Man; a Puritan, that is, one according to the Principles of the Church of Scotland, was odious to him: In a publick Declaration he allowed Sports upon the Lord's Day (which afterwards was revived and confirmed by his Son) and that made Scotch men say, they had sent up a good King, but thorough Flattery he had been spoiled, and he himself could not forbear to say, how glad he was to be here amongst the Clergy that gave him a great Respect, when in Scotland every Minister was allowed freely to speak to him, and may be sometimes allowed to tell him things which he did not like.

Here we had Hooker, afterwards Bishop of Gloucester, who opposed, Cap, Rochet, and Surplice, and stood much against such things, which Opposition of his made a great Noise in those Days; so I shall not stand upon it but come to Latimer in his third Sermon before King Edward, he said, that the Lutherans in Germany made a Mingle Mangle, Hoich Potch of Popery with true Religion, meaning their Ceremonies. Bishop Jewel approved of Tertullian's Judgment against Garlands, because they were worn by Heathens, and upon his Death-bed he declared, he would not grieve any of his Brethren who were of contrary Opinion concerning Ceremonies, for at that time



'time several did so, and Dr. *Fulk* in his Repeal of *Hes-* Pag. 412.  
*kin's* Parliament saith, *Jewel* had no Pleasure to mini-  
 ster in Coapes, for though he was a Bishop, he might  
 condemn some superstitious Ceremonies in in *England*,  
 as *Cardinal Cajetan* condemned many superstitious Cere-  
 monies in the Church of *Rome*, for when he died, he  
 said he would not be buried in a Church as we have it in  
 his Life prefixed before his Commentaries upon *Job*;  
 and the same Bishop in his Epistle to *Queen Elizabeth*,  
 before the Defence of his Apology, he prays to God that  
 she may live to abolish all Groves and high Places in  
*England*: He was no great Approver of such things.

Bishop *Pilkinton* said, it is our Fault generally that we  
 differ no more from Papists in all our Ministry, and Dr.  
*Bilson* alloweth and approveth those that cannot by any  
 means digest one Dram of Popish Ceremonies: As for  
 Dr. *Fulk*, he declareth that he, which saith our Form  
 of Service, is not sufficiently differing from the Papists,  
 sheweth his Zeal in Detestation of Idolatry, and in ano-  
 ther place, we abhor whatsoever hath but a Shew of Po-  
 pery, and in his Rejoynder to *Martial*, he saith, that  
 the Ceremony of the Cross once taken up with good in-  
 tent, being grown into so horrible Abuses, is justly re-  
 fused of us, and 'tis reported of him, that rather than  
 he would wear a Surplice, he with his Pupils went out of  
 St. *John's* College in *Cambridge*, and hired in Town  
 Chambers for them and himself. Mr. *Perkins* in his Ex-  
 plication of the Decalogue, specially upon the second  
 Commandment, in his golden Chain, in his Treatise of  
 Idolatry, is positive, how all Worship, all things obtru-  
 ded under the Name of Worship, without any Excep-  
 tion, if they be not commanded of God are unlawful  
 and superstitious Worship; some other Churchmen  
 there are whom we omit to speak of, and amongst  
 them there are of another sort, who though they be for  
 the generality, yet they are against some particular Ce-  
 remonies.

remories, as Dr. *Whitgift* against significant Ceremonies. I omit the Testimonies of those who all along from the Beginning declared against Ceremonies, because being Parties, they ought not to be of either side Evidences or judges.

*Eccel.* 4. 10.

Now to draw towards a Conclusion of the whole ; we are loth to own the Reformation of other Churches to be as good as ours, so we will stand meerly upon our own Ground, and may not we upon the Occasion say with *Solomon*, *woe be to him that is alone*, we make a Difficulty to own or joyn ( a thing as unpolitick as uncharitable ) with Reformed Churches beyond Sea, as those that once were in *France* are now in *Switzerland*, *Geneva*, *Holland*, the *Palatinate*, *Hessen*, *Bremen*, and other Parts of *Germany*, who agree amongst themselves and others in *Bohemia*, *Hungary*, *Poland*, &c. and with the *Vandois*, that Mother Church whence the Gospel passed into most Parts of *Europe*, and such a Church as was never stained with Popish Abominations, which no other Protestant or Reformed Church can say, and so in no Necessity of Reformation ; hence some Popish Authors, as *Seissel* Archbishop of *Turin*, and others do write they were always Hereticks, for by Authentick Writings of above 800 Yers ago, it appears they, as to Doctrine, Worship, and Church Government, held the same thing as now do which is the same as in *Holland* and other Churches I mentioned but just now, and we must believe they had and have the Spirit of God as well as we: And 'tis to be observed they had some different Instruments in the Work of Reformation, though they corresponded and advised one with another ; so all these embraced one and the same Way of Reformation, and we differ from them.

As to the other Way of Reformation, according to the *Lutherans*, we cannot commend it as the best, neither do we in Doctrine joyn with them in every thing,

as *Ubiquity*, *Consubstantiation*, &c. and in Ceremonies they retain more than we own, though to say the Truth, the Reformation in *Luther's* Time was purer than after, some modern *Lutherans* having defaced that which was done at first. As for Ceremonies, *Luther* was against, but kept some, which in time he intended to have removed by Authority of Magistrates; as Crucifixes, Images, but because *Carlostadius* stirring up the People, threw them down without Delay, that vexed him and stopped his Resolution; his Reason was to stop the Mouths of Slanderers who accused Protestants of Tumults and Sedition, yet in some places amongst them, they have them not: In all such things the Glory of God more than our Passions, is to be minded, which is not when under the Notion of Uniformity, Unity it self is ruined; and when Tooth and Nail men stand for such Ceremonies as ours, as much as for the Fundamental Points in Religion, which argues neither Prudence nor Charity, rather a Spirit of wilfulness and contradiction, you shall have and do because you will not: Why do we say that amongst *Papists* it is held a greater Wickedness to omit *Auricular Confession*, than to live impiously, to eat Flesh in Fasting Days, than to live in Fornication, to work on Saints Holy Days, than to act Mischief, their Practice shews us the cause, for they punish more severely the Breach of their Ordinances, than of God's Laws; if we do the like about our ceremonies, if we refuse to admit, or do deprive a Godly Learned Man, and Laborious Minister, meerly because he cannot conform, and if we take in any scandalous and ignorant Drone, because he conformeth, as it too often happeneth; if Drunkards, Swearers, Fornicators, Sabbath-breakers be let alone, if a Man for not coming to the Offering, or refusing to pay his Groat, be fined or excommunicated, and then the Writ *de excommunicato capiendo*, be issued out, yet in the mean time, one who lives

lives in open and notorious Drunkenness, Whoredom, and Adultery. be winked at, do we not prefer our Tradition before the Commandment?

For Abuses in things of this Nature, I shall bring an Evidence without Exception, a darling Son of the Church, Dr. Andrews in a Sermon of his before he was a Bishop, preached to the Convocation, Truth forceth these Words out of him; *The Church Censures now a-days do only touch the Purse, Evil doers when they have paid their Fees, return Scotfree, if no Money, then have at the Offenders with the Episcopal Sword, presently at one Blow they are cut off from the Church, and delivered over unto Satan, proclaimed Publicans, Heathens, Anathema; for the most ridiculous things and against every good Man, these brutish Thunderbolts do fly up and down, and only to be feared of the Purse; so let become what it will of God's Law, Man's shall be executed, though contrary to Right and Reason: 'Tis I think Man ought to consider that the Church is a Society, in order to Salvation, rather than to buying and selling, or Depredation: 'Tis an imperfect Body, except Christ the Head be comprehended, and his Right of Ruling and making Laws asserted: By these Laws he hath left us a Freedom from the Yoke of Ceremonies, for the Body as for the Soul, not only an inward Liberty of Mind and Conscience, but an external Freedom of Body and outward Man from such Rites in Worship as have not his Stamp, such are our Popish ones that are evil from the Beginning, and most taken out of the Mass-book and the Ceremonial: All this he saith according to Truth, only we must add how those Popish Dregs we do retain, are of the same Nature with those we left off, and were by him condemned.*

In every thing we perform about Religion, it is our Duty to obey Ordinances, and use the means which God hath appointed; God indeed can work without, but we have no warrant to think he will: In this case we are sure to be tied by a Commandment, and encouraged

raged by a Promise, if we go the contrary way, it will  
 be with us as with the People of *Israel* about *Manna*,  
 they were told upon the Sabbath there would be none, they  
 would not believe but try, they went and found none : Exod. 16. 16,  
 They were charged upon Week-days to leave none till 27.  
 the Morning, but they would do it, but it bred Worms  
 and stank : So it will befall any one that goes out of  
 God's Way, and follow their own, they shall find no  
 Instruction, no Wisdom, no Comfort, or if there be  
 any, it will stink, be of no Use, and come to nothing ;  
 let us take notice of what the Prophet saith, *Put away the* Isa. 1. 16.  
*Evil of your doings* : He doth not enjoin to take away  
 the Works, but the Evil of them, as if he had said, sa-  
 crifice still according to the prescribed Rules, chuse a  
 Sacrifice without Blemish for the matter, offer it accord-  
 ing to the Rites I appointed as to the manner, but bring  
 also a reformed Life, an humble Heart, a Submission to  
 and Conformity to my Ordinance, and bring nothing of  
 your own but Obedience from the Heart, wherein hi-  
 therto ye failed. It is a Sin not to do well, and to do  
 ill, Ignorance excuseth, though not from the whole,  
 yet from the measure of Punishment, but in those who  
 sin against Knowledge, namely, that God hath not  
 commanded, but rather forbidden such things, 'tis a  
 double Sin and with a Witness, many Stripes for the  
 Servant who knows the Master's Will and doth it not,  
 and I think we may truly say, no Nation was ever more  
 severely punished than the *Jewish*, because they sinned  
 against greater Lights, 'tis not enough to know the Truth,  
 but also we must obey it.

This whole Discourse I can no better conclude than  
 with some few Observations upon the 14th. Chapter of  
 St. Paul's Epistle to the *Romans*, I wish it to be read  
 more than 'tis is, and what is therein contained better  
 observed, for it doth justly fit and reach our Case, the  
 whole being reduced to the great Rule of Charity :  
 great.



Rom. 13. 10. great I may call it, for it is the fulfilling of the Law: Charity now a-days is much talked of, but little practised; we are all agreed about the Speculation and Theory, but the whole Difficulty lies in coming to the practicable Part thereof: Which that it may be well, ought to be universal, in every thing we do according to that of the

1 Cor. 16. 14. Apostle, *Let all your things be done with Charity*; however it will never do if Men stand upon Punctilios and Niceties, and say tell us ( which hath been told a thousand times) what ye would have, and in case we think fit to grant you some of the things you desire, will you joyne with us as to the rest? This is pertinaciously to defend a barren and unprofitable Ground, and this kind of Capitulations do not become the truly noble Spirit of Christian Religion, ye keep the Doors shut upon us, do but level all the Rubbish of out-Works, those Humane Buildings to make way for us to come into the Body of the Church, which whether we come or not, 'tis your Duty to do, and that once being over. you have done your Part, and if after it we do not come in, you may lay the Blame at our Door, but not only you keep Men from Church, but also stop all approaching to it, you shut them out of the Places that are accounted the Springs of Learning, as *Universities*, to hinder them from qualifying themselves for publick Service in the Church, you will not allow them Wells to drink Waters out of their own, but of your own; not so much as allow them to draw together with you, but upon such hard Terms and Conditions as are unjust, and they cannot accept of: Thus all Schools, Universities, Places, Preferments, Offices whether, ecclesiastical or civil ye do wholly monopolise to your selves.

Well, this by the by, but to come to St. Paul, he exhorteth not to despise or condemn one another for things indifferent, he instanceth it in two things that may serve for all of the same Nature, namely, eating



or not eating some kinds of Meats, keeping or not keeping some certain Days which were the Dispute of the Times, and though they may be indifferent of themselves, yet by the Access of some Circumstances, become unlawful, as may be when Men stand too much, and lay too great a Stress thereupon, which makes the Apostle call it weak and *beggerly Elements*, and condemn it when he saith, *Ye observe Days, and Months, and Times, and Years, I am afraid of you, lest I have bestowed upon you Labour in vain.* No doubt the Colossians were doting upon the other Branch, eating or not eating, *which Rudiments of the World, if they were dead with Christ, they ought to have been freed from, and not subject to Ordinances, touch not, taste not, handle not:* But a Circumstance which much altereth the Case, and takes away the Indifferency is, when the Use of such things gives an Offence, and becometh a Scandal to weak Brethren; this Consideration makes *Paul* so positive with the *Corinthians*, *but take heed lest by any means this Liberty of yours become a Stumbling Block to those that are weak.* Whether this eating, keeping a Day, or using any such Ceremony which some account indifferent, is to be minded? I say 'tis not so small a matter as ye think, for *when ye sin so against the Brethren, and wound their weak Consciences, ye sin against Christ, wherefore, if Meat, or the Use of any Ceremony make my Brother to offend, I will eat no Flesh, nor use such Ceremony whilst the World standeth, lest I make my Brother to offend:* here is Charity, here is Christianity, for that not only giveth an Offence to the weak Brother, but also it sometimes ensnares him to do that which he doth not approve, whereby he is destroyed, for if a Man be not fully persuaded in his own Mind, but condemneth himself in that thing which he alloweth, and doubteth, he is damned if he doth it, because he doth it not of Faith, for whatsoever is not of Faith is Sin. For to the unbelieving

Gal 4 9, 10, 11.

Colos. 2. 20, 21.

1 Cor. 8. 9, 12, 13.

Rom. 14. 5, 22, 23.

Tit. 1.

*A Discourse about Ceremonies,*

nothing is pure, and to him that esteemeth any thing to be unclean, and unlawful, to him it is unclean and unlawful. The great Care we ought to take is, that no Man put a *Stumbling Block* or an *Occasion* to fall in his Brother's way, but rather follow after the things which make for Peace, and therewith one may edifie another. Now, if thy Brother be grieved with thy Meat, with thy Ceremonies, thou walkest not charitably, much more if thou enticest or as much as in thee lies, compellest him to it, nay, persecutest him for it: I call Persecution to deprive, to fine, and to put in Prison, for not doing such things as his Conscience alloweth him not to do; this as much as in one lies is to destroy him for whom Christ died, which in this Place the Apostle declareth so much against, and if a Man will not, because in Conscience he cannot do such and such things, then presently a rash Censure is passed upon him, he is a precise Man, a stubborn and refractory Spirit, why should not he do as so many others? As preach with a Surplice, and use the Ceremonies of the Church? As good a Way of arguing as if one would say, why should not he go to Hell as so many others do? Let such hear what St. Paul saith here, but why dost thou judge thy Brother? or why dost thou set at nought thy Brother? And who art thou that judgest another Man's Servant to his own Master, he standeth or falleth? 'Tis time to give over such rash Judgments, let us not therefore judge one another any more, for the Kingdom of God is not Meat and Drink, or Ceremony, that Men should so strictly press it upon others, as if the Life and Power of Religion consisted in such things, but 'tis Righteousness, Peace, and Joy in the Holy Ghost; therefore do not destroy him with thy Ceremonies for whom Christ died, for it is good, neither to eat Flesh nor to drink Wine, which yet may be necessary for Man's Health, nor to do any thing whereby thy Brother stumbleth, or is offended, or is made weak.

And

And yet those things which the Church accounteth to be indifferent, and we unlawful, are pressed and imposed upon as if they were most necessary, in as much as the thing relateth to my self, must another Man's Conscience or my own be a Judge in the Case? In our Churches and Worship we have nothing amongst us which our Adversaries may be offended at, or take Exception against: The Cause of Division, the Idol of Jealousie is amongst them, let it be put away and then we will be all one; but if they prefer those Human Inventions before our Union with them, if they have rather to keep us out than to part with their Ceremonies, wherewith we cannot stand in the same Bottom, they say they can be without their Ceremonies, and we say we cannot be with them; after that let God and impartial Men judge where the Fault lies, who, they or we do hinder a necessary Union and Reconciliation which would prove so sweet and so comfortable to many and many Thousands of Souls, to the greater Glory of God, strengthening of the Protestant Interest, and weakening the Enemies thereof both abroad and at home: The Contrary of these doth but foment Jealousies and Partialities, keep up Divisions; encourage and give Advantage to our common Enemy, and if for Peace sake we should grant them what they say of us, namely, that it is Weakness in us that we cannot come up to them, which we in Conscience cannot do, though they in Conscience may do what we desire of them, then let them know, *how they that are strong ought to bear the Infirmities of the weak, and not to please themselves; but let every one please his Neighbour for his Good, to Edification.* Now when the Contrives of former Mischief against Religion, are removed from the Throne and round about it, we have a happy Opportunity of promoting and settling a desirable and longed for Union which we heartily desire to the end that all Prejudices be-

Rom. 15. 1, 2.

is removed we may become but one Flock under the great Shepherd of our Souls, the Lord *Jesus*, but if this blessed Union be neglected by those in whose Power under God, it is to promote it, then let those Men know they shall be accountable to God for the Loss of it, and guilty of the evil Consequences that may happen to follow thereupon.

The Worst in some of those Men, is that when they want Proofs, they revile and abound in abusive Language, to my great Grief, we find it in those that seem to be or to have been most moderate among them, such is the Author of those Conferences we had elsewhere Occasion to mention, though otherwise a Person of Worth and Learning, who under the Name of a Fanatick Chaplain introduces one as the most nonsensical Fellow in the World, but he like the *Philistines* was sure not to set a right Edge to the Weapons of the Children of *Israel*: The Fanatick Chaplain's Arguments must be laid down flat upon their Back: Indeed it had been well for him to have said whom he meaneth by *Fanatick* and Fanatick Chaplains, though in the Book it appears enough whom he means, in such Disputes as this, Reasons and not Injuries should be made use of, 'tis a bad Cause that uses such means to defend it self. We own there are Fanaticks in the World, but Men must not be so peremptory as magisterially to Father it upon those who are no such Men; they are Fanaticks as before observed, who are wholly guided by Fancy under the Notion of Inspirations and Lights of the Spirit different from, and contrary to the revealed Will of God, who feed upon meer Appearance, and bare Imaginations, but that Name doth not belong to those who make the Word of God the Rule of their Faith and of Divine Worship, to retort, we say it belongs to those which make their own Inventions the Rule thereof.

There is another thing which indeed upon this Occasion I cannot avoid taking notice of, how that Author flies out against the Writer of the Book called *Patronus bonæ fidei*, in few places, specially Pag. 231. where he uncharitably and unjustly charges him with Rage and Madness, and not to be endured in a christian Commonwealth, &c. Who art thou that judgest another Man's Servant? I confess I am concerned to see that worthy Person so unworthily abused; if alive, he now could have defended himself; thereby I judge the Author knew him not, if he did, may be only by Relation, and not so well as I. He had I confess, some Notions and few Opinions, which as I sometimes as a Friend said to him, I did not approve of, nor could joyn with him in, but they did not concern the Fundamentals of Faith or Christian Religion, only Church-government, outward Worship, and Ceremonies, in some of which, he was in the right; as to all Essentials, very sound as far as I could find by him, but as to Practice, Life, and Conversation, in my Opinion, one of the best and uprightest Men that ever I knew: As to what is said, that his Friends, that is, a Brother, assisted him, I must say, he did nothing for him, but what before he had received from him, yet that which he gave being mixed with hidings, brought him no great comfort: Once he shewed me a Letter from that same Brother, wherein he would have fastned upon him those very Words of *Peter to Simon, Thou art in the Gall of Bitterness, and in the Bond of Iniquity*; because he went a different Way from his, and I am sure those Supplies for a while were stopped, but whether for altogether I cannot tell for certain: Thus far I think my self bound to vindicate his Memory. His Words that make that Author so angry with him, as to say, *like a mad Man he leaves him to his Keeper*, namely, that *Egyptians* pretended some Ground for their Idolatry, as that an Ape, a Cat, or

A&amp;S 8. 23.



a Wolf, &c. had some Participation of the Divinity, but those that bow down to a Wooden Table are themselves Stocks. These Words I say deserve not so hard a censure as is passed upon their Author.

Here I intended to have made an end, but before I do I am bound to take notice of a thing now come to my Mind, too common abroad, a Token of the Ignorance and uncharitableness of some of our Adversaries, and a clear Demonstration of their Love for and Inclination to Popery, take it as it followeth.

Amongst those that are so possest with a Spirit of Violence and Persecution, are some so depraved in their Judgment, or so perverse in their Hearts, or both, that to express their perfect Hatred against those who in some things dissent from them, they openly say, they had rather to be *Catholicks*, for that's the Name which out of respect they give *Papists*, than *Fanaticks*, *Schismatics*, as they are pleased to call them; and *Presbyterians*: That which is bred in the Bone, never goes out of the Flesh, there is in their Hearts still, something of the Nature and Seed of that elder Sister the *Roman Church*, that savoureth the Ambition, Tyranny, and the desire of the Exercise of an absolute Authority over the Souls and Consciences of Men, which all that oppose must be *Fanaticks*, but they should know that Names signifie things, and ought not to be given but to those whom the things by the Names signified do belong unto, otherwise they be misapplied; we are guided neither by our own Fancy, or that of others, nor are *Enthusiasts* led by Dreams, Visions, and meer Appearances. I leave every impartial Man that hath but common Sense and Reason to judge whether such a Name be proper for those who make the Word of God the only Judge of the controverted Questions, and will be by their Reason directed no longer than it is ruled by holy Scripture, the Judge of all Controversies in Matters of



Religion : The Malice of such doth not stop here against us in these present or late Times, but they go back and would fasten upon the Persons, tread under Feet the Ashes, and unworthily defame the Memory of the first and eminent Instruments of Reformation, with all the ill Names and Words their Malice can invent, making them, as *St. Paul* speaks of himself, pass thorough *evil Report*, as better Men than they, do thorough good, a thing as unhandsome as can be, let them speak to the living, and some will be able to answer for themselves, when none of the dead can. These Men, like those whom the Prophet speaks of, encourage themselves in an evil Matter. They commune of laying Snares. *Psal. 64. 5.*

Then they had rather to be *Papists* than *Presbyterians*, or *Independents*; they need not to say so, or express themselves in those Terms, but 'twere more proper for them to say they are *Papists* more than *Presbyterians*, and then they will speak the Truth, and to the purpose, for such amongst us are *Papists* under the Cloke of Protestants, Spies, and Emisaries of the Church of *Rome*, to work Divisions, Animosities, and all possible Mischief, to promote the Interest of that Antichrist; who would not refuse to take a fat Abbey if they were restored among us, though they were to say Mass for it, much less *Palliums*, *Patriarchs*, *Cardinals* Caps, and the rest of the proud Titles and Dignities of that Antichristian Hierarchy : All these according to such Men's Principles could easily and with Pleasure be swallowed up by them, and these are such grievous Wolves entered in amongst us, which *St. Paul* speaks of, and our blessed Lord had foretold before.

And to shew we can never enough abhor such Notions as these for a Protestant to say, I had rather to be a *Papist* than a *Presbyterian*, he who talks at such a rate must either be a *Papist* indeed, or ought to be looked

upon as such: Every Papist must own and believe the Fundamental Points of their Religion, which by them are thought necessary to Salvation, and which daily they are brought to believe and to practise, and none but Papists will believe those Fundamental Errors wherein all Protestant and Reformed Churches do differ from them: on the other side, to say so, argues a very great Ignorance, of what Popery and Presbitery are, as indeed it is common amongst some of our ordinary Sort of People, which like Parrets in a Cage, have learned the Name they often heard repeated unto them by some of the Church's passionate Teachers, who will as confidently affirm *Arminianism* to be the Doctrine of the Church, though never so false, and who sometimes have been heard to complain how the first Reformers went too far, they might have spared several things and not have been so rigid, to have preserved Union with the Romish Church, and not made an absolute renting from it; doth not a sensible Man believe that Men of such Principles will be ready, when it doth not cross their Worldly Interest, to meet half way with the Church of *Rome*, but such, no Reason can cure, the very Springs of their Souls are corrupt, the Disease is past Recovery, without the immediate working of God's Spirit, wherefore I shall not trouble my self with speaking to those that are such.

But to the unlearned that are imposed upon, and that sin out of Ignorance, I shall give Reasons to inform and Satisfie their Judgments; no Man may with himself to be of a Church, except he already be a Member of it, that believeth, such Fundamental Errors which a Man dying in cannot be saved, and doth practise Idolatry, if Scripture saith Truth: Here I desire not to be mistaken, as if I should say, how none that is a Papist can be saved, for God's Mercy is great and free, and when he pleases he can reveal his Truth to some  
that

that now lie in the Ignorance and Blindness of the Errors in Judgment, and Practice of that Church, so the good God may do to any Jew, Mahometan, or of any other wrong Perswasion whatsoever, as in Practice, to the repenting Thief; but I say, that a *Papist* dying in the Belief of those essential Errors, God not imparting the Light of the Truth unto his Mind, and the Love of it into his Heart, such an one, if God's Word speaks Truth, shall not be saved: Why so? Because the Church of *Rome* hath instituted several Ways of Salvation when Scripture speaketh but of one, surely all but that must be wrong and false, so Christian Religion owns but one only Saviour, namely, the Lord Jesus Christ, *Neither is there Salvation in any other: For there is none other Name under Heaven given amongst Men, whereby we must be saved;* and as there is a Saviour and but one Saviour, so there is a Mediator and but one Mediator; *there is one God and one Mediator* (mark, as there is but one God, so there is but one Mediator, for in the Original the Word to express one God, is the same to signify one Mediator) *the Man Jesus Christ.*

Acts. 4. 12.

Now any one, though but little versed with the Doctrines of the *Popish* Religion, knows that they have other Mediators to trust to, to intercede for them, whom they worship and pray to, as all their Saints, specially the blessed Virgin, and these in a high Degree, as her *Litany* doth fully evidence, they attribute her a Power of commanding her Son the Lord Jesus. Now as to their other Ways of Salvation, they are many, and by Vertue whereof they pretend to be justified before God, as are good Works, Indulgencies of Popes, Treasures of the Church, Merits of Saints, for the Favour of one Saint or other, whose Protection they put themselves under, they do much trust to and depend upon. 'Tis true, they do not exclude the Merits of Christ, but they come in only in part and as Sharers,

See reasonable  
Discourse a-  
bout Religion  
in 1689.

Heb. 9. 13.

Isa. 63. 3.

Heb. 12. 2.

Chap. 2. 10.

Heb. 9. 25,  
26, 28.

to what purpose this? *Seeing Christ is able to save them to the uttermost that come unto God by him, seeing he ever loveth to make Intercession for them, he alone hath satisfied God's Justice, and pacified his Wrath, I have trodden the Winepress alone, and of the People there was none with me,* saith he by the Mouth of his prophet, neither Archangel or Angel, or any Creature in Heaven or in Earth being joyned with him in that Work, and can we think that after he alone hath endured the Torments of making Atonement for our Sins, he would leave with the Creatures, the Honour to have it applied thorough their Intercession. Now, *he is the Author and Finisher of our Faith,* take notice of both, Author and Finisher of our Salvation, and of all things belonging thereunto, which is more clearly explained in that other Place, *he became the Author of eternal Salvation unto all them that obey him,* and he is also called *the Captain of our Salvation.*

Again, I say they which for Salvation depend upon any other Sacrifice than that which Christ made of himself upon the Cross, may not upon any good Grounds hope for Salvation, because no Promise for it in the Word, Scripture makes mention of none other but of that only: We shall be content with quoting some few Places all out of one Book of Scripture, where the Point of the Lord Christ's Priesthood is of a set purpose, and fully treated of, and therein the pretended and abominable Sacrifice of the Mass is condemned, which Point alone, if there was none other, is a sufficient Cause for true Christians to break off Communion with that Church, 'tis in the Epistle to the Hebrews, *Nor yet that he should offer himself often, speaking of the Lord Jesus, for then must he often have suffered since the Foundation of the World.* Hence we see how Christ was not often to offer himself: The Reason is, because he was not often to suffer, wherefore they that would have him often offered, would have him also often to suffer, for whether he offereth



fereth himself, or be offered by a Priest that Sufferer he must be: Now to shew how often this was to be, is expressed and fixed, v. 28. *so Christ was once offered to bear the Sins of many; once and no more; and that's passed too, Christ was once offered; and it must be of a high Concernment for us to know it ought to have been but once, for Chap. 10. is repeated twice, in v. 10. We are sanctified thorough the Offering of the Body of Jesus Christ once for all, and v. 12. But this Man Jesus after he had offered one Sacrifice for Sins for ever, but one Sacrifice and that for ever; that is never to be reiterated any more, and v. 14. the Reason is given why there ought to be no more, because there is no Necessity for it, for by one offering he hath perfected for ever them that are sanctified.*

But why should I trouble my self any longer to insist upon these essential and abominable Tenets and Practices of the Church of Rome, which is full of Errors in Doctrine, and of Idolatry and Superstition in Worship: I hope no true Son of the Church can have the Face to deny the Church of Rome to be guilty of Idolatry, for they yield a religious Worship to the Creature, as to the Pope, whom after his Election, Cardinals do place upon the Altar, and there adore him, for that's the Word to signify the Homage which at that time they give him, then to the Virgin, to Saints, to Images, and to their Wafer-God, whereof they have Millions amongst them. Now I say no more, only neither Presbyterians nor Independents believe or do so, that is, that there is any other Mediator than the Lord Jesus, that there are other Ways of Salvation than by the only Sacrifice he once made of himself upon the Cross, neither do they practise any Idolatry as the Church of Rome doth, and we know for certain that no Idolaters shall inherit the Kingdom of God.

I hope these few things of many more I might have said, will satisfy my impartial Reader, not blinded with Prejudice or with a violent Passion: As for those that had rather be Papists than Presbyterians, let them now with their Mass in their Mouth, their other Saviour and Saints upon their Backs, with their Superstition and Idolatry about their Girdles, go home with Shame and hidethemselves, or rather amongst the Church of *Rome* where they would be in their proper Place, and not amongst us, for we can spare them well enough.



